

A Short History
OF THE
LIVES OF BOMBAY
OPPIUM SMOKERS





RESPECTFULLY · DEDICATED

To those who have made up their minds
believe that Opium is an unmixed evil



INTRODUCTION.

DURING my visit to England last year, I was shown a lot of rubbish literature published and circulated there, with the avowed object of sweeping from the face of the earth, one of the most valuable products of India—Opium. There is no doubt that while for some time past, the Anti-Opiumists have succeeded in gaining the ear of the English people and are persuading them to believe that the use of opium is an unmixed evil, no sustained effort has yet been made by those who have studied the question to place the true facts of the case before the public. Though, no doubt, Sir George Birdwood, Sir William Moore and others have done much to correctly inform the English people on the subject, it is necessary to put forth further efforts for counteracting the vicious effects of the crusade against opium.

There is a class of people in England, who, in the words of Sir William Moore, “having no desire to trouble themselves by investigating matters are ready to accept with astounding credulity *à priori* dicta of those who speak loudest and with the greatest confidence, whether Officers of the Salvation Army, quack-doctors or Anti-Opiumists.” It was with the intention of enlightening this class of men that in September last, I wrote a letter to the London *Daily Graphic*, exposing the misleading statements of the Anti-Opiumists. My letter was accompanied with the photos of some healthy, robust and well-built opium smokers, which were taken at my own expense and which were also reproduced in the *Graphic*. When my letter appeared in the *Daily Graphic*, it was said by the Anti-Opium Secretary Mr. Alexander, that the cases of robust opium-smokers cited in it were merely isolated instances of my version. It was then at the suggestion of some of my friends that I thought of writing a short history of a large number of such men. In this brochure will accordingly be found short accounts of about 250, out of 600 smokers in the whole of Bombay. This number was ascertained—at a census taken at the desire of Mr. James MacNab Campbell, C. I. E., Collector of Bombay—in the year 1890. 250 is a sufficiently large number to afford a satisfactory test of the operation of this drug.

In order to understand properly the bearing of the numerous instances here cited, it is necessary to know what the Anti-Opium Agitators urge on the so-called evil-effects of the consumption of opium.

They say :—

- (1) That the cultivation and use of opium is an unmixed evil.
- (2) That the continued use of opium, in however moderate quantities, destroys the natural appetite, deranges the digestive organs, impedes the circulation, and vitiates the quality of the blood, obstructs respiration, depresses the spirits, weakening and exhausting the nervous system, and producing emaciation.
- (3) That the habit leads to the destruction of the moral powers. Not only is the body killed and the power of the will weakened, but the affections, thoughts and desires are corrupted, thus completing the ruin of the whole man.
- (4) That opium causes sterility.
- (5) That cases of longevity amongst opium consumers are rare.
- (6) That the moderate and even the minimum opium-eater is a slave to his stimulant, and the extreme difficulty and rarity of rescue.
- (7) That 99 out of 100 such persons are degraded and worthless.
- (8) That the use of opium and the number of consumers is rapidly increasing.
- (9) That the Government of India watches unmoved the sale of hundreds of young girls into immorality in order that their depraved parents may be enabled to purchase more of the deadly opium.
- (10) That Her Majesty the Queen Empress fosters a traffic, which, as has been repeatedly pointed out, is the means of decoying thousands of innocent girls into dens of infamy.

- (11) That Government put temptations in the way of new-comers by employing handsome young women to wait on the smokers, and by exhibiting indecent pictures in opium-smoking houses.

It is difficult to refrain from characterising in the way they deserve the statements and charges set forth as above. To say the least, they are most reckless and unscrupulous; perhaps, in no other country in the world could such gross and revolting charges be brought against its Government with impunity. But England is a country of freedom and facts.

In the Anti-Opium league there are, no doubt, many persons who are sincere and well meaning, but there are also men who are not quite disinterested in their advocacy. But it is imperative on all those who pose as philanthropists and humanitarians to weigh their utterances, and to be scrupulously careful as to how far the picture of abominations they present to the public is genuine and faithful.

I have been for years in Her Majesty's Opium Department, Bombay, and have had ample opportunities of forming an accurate opinion about the physical condition of the opium-consumers. What I shall state will be from long personal experience, and also from information gathered from the opium consumers themselves.

The results of my experience and information are briefly summed up as follows :—

- (1) Opium is not the deadly agent it has been represented to be.
- (2) There are reasons connected with climate, food, products of the country, manner of life, habits and customs, why people of India use opium.
- (3) A moderate consumption of opium not only does no harm but on the contrary is beneficial.
- (4) As a rule, persons taking opium are cheerful, robust and well conditioned. I have never seen one case of "horrible destruction of God's image, more terrible than delirium tremens, lunacy, or idiocy," nor have I seen handsome young women sprawling on the senseless bodies of men. In the

whole of Bombay not more than half a dozen women (according to the census taken in 1890) smoke opium. One of them is 35 years of age and the rest are from 40 to 56.

(5) To say that opium is intoxicating is simply ridiculous and shows gross ignorance on the part of the persons making such a statement. The effect of opium taking is not intoxicating, but soothing. A person immediately after eating or smoking opium, feels cheerful and active, his appetite improves and he is able to do much work.

(6) From the histories of the smokers, it will be seen that most of them are married and have children. Moreover, the population of India has increased during recent years to a great extent. These facts do not prove that opium causes sterility.

It is equally untrue that opium consumers do not live to old age. This will be seen from a cursory glance at the histories of the smokers. In fact the longevity of opium-eaters is of proverbial notoriety.

It is said that a person once addicted to the use of opium is quite unable to give it up afterwards. This is hardly true, though there is a strong belief to this effect amongst some of the consumers themselves. There are a number of men, amongst whom are chiefly seamen, who smoke one day and don't smoke for some days afterwards. When on shore they smoke *chundool*, but when at sea they don't take opium in any form. There is no doubt for the first few days it creates a craving and the person feels miserable. This, however, does not last long.

From the statistics of crime during the last eight years, it appears that there has not been a single case of criminal offence originating from the abuse of opium, and on this point the opinions of experienced Police Officers will be, no doubt, read with interest. This, however, could not be said about those who take alcohol.

90 per cent. of the opium consumers are men of business; such as tailors, carpenters, weavers, mill-hands, goldsmiths, gold embroiderers, firemen, seamen and others.

It must be stated that persons suffering from Chronic Cough, Asthma or Consumption are so much benighted by the practice that they do not give up the habit.

Read pages 71, 72, 73 and 74.

A paragraph in the latest report for this Presidency is interesting, however, so far as it throws light on the causes of lunacy. Amongst criminal lunatics the chief cause of aberration was ganja smoking. This practice heads the list by a long way, no fewer than twelve of the criminal lunatics in the Bombay asylums owing their lunacy to that cause. Spirit drinking and epilepsy comes next, with three cases each, and then come grief, fever, and heredity, with two each. Opium eating also figures in the list of causes, and so does charas smoking, with one case each. Thus far for criminal lunatics. In the general list, outside the classification of mania, melancholia, and dementia, ganja smoking again takes the lead, no fewer than seventy-three out of 709 of the cases in the Bombay asylums being lunatics from that cause, and thirty-seven of the 290 lunatics admitted last year came under the same heading. Bhang, too, is credited with thirty victims, while spirit drinking had thirty five. The evil potency of these drugs is borne testimony to with serious frequency in the records of Indian gaols and lunatic asylums. They stand in another category from opium, which, despite the much greater prevalence of the opium habit than that of ganja smoking, is credited with only one admission into the Bombay asylums last year, against twenty-one cases of lunacy from spirit drinking and forty-four from the use of ganja and bhang.—TIMES OF INDIA, May 19th, 1893.

The number of consumers or the use of opium has not, in my opinion, increased. If the number of consumers has increased, the use of opium would surely have increased, but this is not the case. The mere increase in the sales of duty-paid opium does not prove that the actual use of the drug has increased. Formerly when there was no proper supervision, and the detective establishment was small, smuggling was very rife, but since there has been an increase of establishment and a better supervision, the licit sales, which were low, have increased.

In Bombay, according to the census taken in 1890, there are 7,000 persons taking dry opium. This number added to the smokers of *chundool* and *madat*, make a total of 7,600 persons. The population of Bombay is 821,764; so less than one per cent. of the population only are opium consumers. Surely this cannot be said to be a large number. It would be as well to mention how the census was taken. For fifteen days an officer was posted at each of the Government licensed shops, from the time the shop opened till the time it was closed, and the number of persons that entered the shop was noted down. It is a known fact that a great many men visit the shops twice a day. It was not possible to ascertain the number of such men. So the total number put down is a very liberal one indeed. The census officers also visited private houses and clubs and ascertained the number of opium-smokers in them.

Now, what has Government done in respect of opium traffic? Has it done anything legally or morally wrong to tempt persons to take opium and thereby to increase its revenue? I make an emphatic reply in the negative. The opium houses have no outward attractions. The inside is still less attractive. The houses are situated in small, unknown lanes. The rooms are small and dark. In short, their appearances are calculated to repel men from them. No girls or young women are ever appointed to wait on the consumers. Nor are any indecent pictures allowed to be hung on the walls. Government have, on the contrary, done much to control the traffic by the imposition of a heavy duty as well as by stringent regulations. For instance, the licensees are prohibited from giving opium on credit, nor are they allowed to receive any wearing apparel or goods in barter for opium. They are not permitted to keep their shops open

after a certain hour, nor are they allowed to retail opium at places other than the nominated shops, the number of which is very limited and under no circumstances is increased. In the whole of Bombay there are now only thirty-four licensed shops for the sale of dry opium, *chundool*, *madat* and *Balla gollis* or children's pills, while a few years back there were as many as 400 unlicensed shops where opium, *chundool*, *madat*, *kusumba* (opium mixed with water) and *Balla gollis* were surreptitiously sold. All such houses have been now suppressed.

I might here give an instance to show that as a rule information in England is supplied by men who are ignorant of the subject or have no intimate knowledge of it and who are always fond of exaggerating matters. For instance, in one of the issues of that disgraceful brochure, the *Anti-Opium News*, the Rev. Arthur Prautch of Thana (a small place near Bombay) says:—"In Bombay Presidency, the Government has a very direct connection with drugging children with opium. It has assumed the legitimacy of the custom and taken the monopoly of the business instead of discountenancing it." This is not true. The agitators have all along been misleading the public by making them believe that in India opium is given to infants and children. Crude opium is seldom or never given. They are given *Balla gollis*. These pills are made of about forty kinds of spices and include an infinitesimal quantity of opium. The weight of these pills vary according to size; the largest weighing two grains. In every pound of these pills one oz. of opium is put and 2,500 to 4,000 pills weigh a pound.

It is all very well for some of the good people of England sitting comfortably at home to carry on an agitation—an irresponsible and ignorant agitation—against the opium traffic. But the question is fraught with the most serious considerations; and no Government worthy of the name can deal lightly with it. The Government has to consider not only the appalling magnitude of the task, but its serious financial and political consequences. When it is borne in mind that opium is grown not only in British territory but also largely in the Native States, that it is consumed not only by the inhabitants of British India, but also by those of the Native States, and by large numbers of men both in the

Native Army of the British Government and in those of the Native States—when these facts are remembered, a whole *vista* of difficulties, perplexities and of not impossible dangers unfolds itself before the mind's eye. These are most important questions in the consideration of the problem which no administrator, politician or statesman can afford to ignore. I have no doubt but that if these very philanthropic gentlemen, the Anti-Opiumists, who make so much noise, when they are devoid of a sense of responsibility, were to change sides and were placed in the position of responsible rulers of the country, they would stand aghast at the bare contemplation of the enormous difficulties, administrative, financial and political.

But apart from these difficulties and dangers, whether, any attempt to extirpate the growth of, and traffic in opium will ever succeed is a most doubtful matter. I think it can never succeed. It will be next to impossible to prevent the clandestine cultivation of opium in such a vast continent as India, or its smuggled importation from Persia and other places, even if the question of the enormous expense, attendant on such an undertaking, be left out of the consideration. As it is, cases of smuggled opium from Persia are not rare at present, and persons outside the department have no idea how difficult it is to detect offences against the opium law, owing to the small bulk of the drug and the facility with which it can be stowed away.

Granting for a moment that there will be no serious administrative, financial or political difficulty in the suppression of the opium traffic, and that the attempt to effectually suppress it will, after all, prove successful, the question still remains—will the evils supposed to spring from the use of opium end here? Nothing of the kind. The people will take to alcohol or to other deleterious drugs, which will be a change infinitely for the worse. Such a change is said to have already occurred in the Central Provinces where, in consequence of restrictions on, or total stoppage of, the consumption of opium, the people have taken to the use of *ganja*, a highly deleterious drug.

Though I have, but very briefly, referred above to some other aspects of the controversy on the general question of opium, my chief aim, at present, has been to give a large number of *concrete* instances of the physical and other condi-

tion of the generality of opium consumers. I have collected and given in this book 250 such instances, together with short accounts of their past and present lives. For reasons of expense, I could give the photographs of only 100 persons out of the 250 described in this book. But I have also got a few copies of the photographs of the remaining ones, and shall be happy to forward them for inspection to those who may desire to see them. Very opportunely, just as this book was ready for the press, a number of Sikh Soldiers, lent to the Central East African Company and destined for Nyassa Land, arrived in Bombay. Having read a short paragraph about them in the *Times of India* I immediately went to see them, and I can never forget the impression their magnificent physique made on my mind. How I wished that I could take these eminently presentable (from the opium consuming point of view) men to England, and place them bodily before Sir Joseph Pease and his confreres, thus giving them an ocular demonstration of the futility of the outcry they have raised against the consumption of opium. However, I could do the next best thing. I have been able to induce them to allow me to have some of them photographed. These photographs are included in this book, though they do but scant justice to the originals in flesh and blood. These men have been selected for service in Nyassa Land, not so much for their splendid appearance, as for their being of good character and having almost a clean bill of health, the East African Company having made a particular request that men likely to fall sick should not be sent. Most of the men are between 24 and 35 years of age, and have seen service in Afghanistan, Burma, Egypt and on the N. W. Frontier, for which they wear medals. They are regular opium-eaters, and though they have been consuming it almost since their birth, those amongst them who are most addicted to its use are men who have seen much hard service in several campaigns without ever having been on the sick list for a single day. They told me that in time of war they required double or treble the quantity they now take, as they then could fight better and do any amount of hard work. These are a few specimens of the degraded and emaciated consumers of opium? As already stated, opium is largely used by the Sikhs, Rajputs, Mahomedans, Marathas and other martial classes in

India, and it behoves the responsible rulers of the country to carefully weigh the political danger that may be created by any attempt to suppress the consumption of this drug.

As already stated my chief object in this paper has been to give a pretty large number of concrete instances showing the physical and other condition of the generality of opium consumers, though I have, in passing, briefly referred to the other points of the controversy on opium. But even as regards my chief aim, I regret that owing to the very limited space of time (about two months) during which I had to do the work, to a recurrence of my illness and to the expected assistance not forthcoming, I could not prepare and bring it out in the extended form I had intended. Among the difficulties I had to contend with was the extreme unwillingness of the opium consumers to allow themselves to be photographed and to give short accounts of their past and present lives—the unwillingness arising from a dread that all this was being done with a view to their identification for the purpose of preventing them in future from taking opium. But I hope to be able to revert to the whole subject again in a more exhaustive form on a future occasion.

I here beg to express my acknowledgments to the Medical gentlemen and others who have, at great loss of time and money, helped me in this matter.

RUSTOM PESTANJI JEHANGIR.

NEPIAN SEA ROAD, }
Bombay, 1st March 1893. }

OPINIONS OF LEADING MEDICAL MEN.

We, the undersigned Medical Practitioners in Bombay, having expressed a desire—in consequence of a letter that appeared in the *Times of India*, of the 14th January last, *re.* the Opium question—to see the opium smoking houses of Bombay, Mr. Rustom Pestanji Jehangir, of Her Majesty's Bombay Opium Department, kindly took us there. We had to go for several days in order to visit all the shops. We went there at all hours of the day and night without giving any previous notice. We record below what came under our observation and inquiry in the course of our visits.

In each house there were from 15 to 75 smokers. They were of all ages, from 20 to 80 years of age and were chiefly Mahomedans and Hindus, a few Chinamen, and two Parsis. In all there were about half-a-dozen old women in the houses, but no young girls were seen.

Several professions were represented—vaidis or native doctors, musicians, beggars, tailors, carpenters, lascars, petty shop-keepers, &c.

A few were smokers of a few months,* but the majority were of 10 to 40 years' standing and upwards.

They each purchased from one anna to four annas, and in some rare cases, as much as a rupees worth of *chundool*. We did not see any man affected by the use of opium. In our opinion opium is not at all intoxicating, but on the contrary, it has a sedative effect.

Cases of emaciation from the effects of opium were not observed.

A few men looked dissipated and withered. The cause of it was insufficient food and excessive indulgence in opium as also in *ganja*, bhang, and liquor. In most of such cases the dissipated and withered were over 50 years of age.

Most of the smokers were cheerful, robust and well conditioned.

From personal observation and inquiry, we think that opium-smoking or eating as practised by the majority of people who use the drug, is not carried to excess.

Whatever the effects of the excessive use of the drug may be, when taken in moderation it is positively beneficial under certain conditions. Even in case of abuse whatever may be to the individual, it is much less harmful to society than alcohol. In our opinion, there are reasons connected with climate, disease, food, products of the country, manner of life, habits, and customs why people of India use opium.

Opium is also taken by many as a harmless luxury.

In our opinion, opium does not cause sterility. Most of the smokers were married men and had children.

The smokers were able to answer questions clearly and readily. Their statements were taken down in writing by Mr. R. D. Hughes in our presence.

The smokers seemed to be unanimous on one point viz ; that opium-smoking or eating does not injure those who are well fed as it injures the starving. They also seemed to be unanimous that dry opium was absolutely necessary for them.

In conclusion, it is our firm belief that if the cultivation and use of opium were to be prohibited the people would surely take to alcohol which would be a change very much for the worse.

(Sd.) H. N. SEERWAI, L.M. & S.
 („) M. D. CAMA, L.M. & S.
 („) M. R. SETHNA, L.M. & S.
 („) MERWANJI CAWASJI, L. M. & S.

Bombay, 8th March 1893.

Surgeon-Major D. N. Parakh, M. R. C. P., L. R. C. P., of the Indian Medical Department at Bombay, says:—In my opinion, the evil effects mentioned in the English papers, in English books, and paraded so widely in the speeches of certain enthusiasts whose bigotry and real or pretended zeal for the good of all other nations, but their own place them on a par with anti-vivisectionists, anti-vaccinationists and such like fanatics, and thus render them in the opinion of sober-minded people utterly incapable of calmly searching after truth, are grossly exaggerated. I submit this opinion as founded on personal observation in hospital and private practice and amongst patients suffering from various diseases and injuries. Amongst these I met some opium-eaters of the very worst class, that is, those taking the largest quantity habitually. To answer all your questions I will consider the effects on the different sets of organs and systems seriation.

Moderate indulgence in the opium habit has not such an injurious effect on the digestive functions of the Natives of India as it has on those of Europeans. Beyond producing dryness of the mouth, constipation and slight impairment of the appetite, it has not seemed to me to produce any very injurious consequences in that direction. The appetite is diminished but it is not lost. Indeed the diminution of the appetite is in most cases sought after by some people, who, not getting enough food, seek to be oblivious to the pangs of hunger by taking opium which enables them, just as cocoa does to the American Indians, to go without food for a long time without suffering. The constipation is never so great that it could not easily be remedied by drugs or suitable diet.

I have never observed any evil effects produced on the respiratory organs by the habit. Indeed in many cases respiratory troubles already existing have been soothed by the periodical dosing with the drug. The habit is often acquired for the relief of chronic-cough. As regards circulatory disturbance; I have not noticed anything more serious than flushing of the face, slight albumenuria owing to varying blood pressure in the vessels of the kidney, and sweats due to relaxation of the vessels of the skin. The latter symptom is, no doubt, exhausting, but the *cold* sweats and excessive sweating described in books are seen only in books.

If more serious effects are produced than those above described, the cases come under a different category altogether. They are not simply opium habitues. They are those plus addicted to drink or *ganja* smoking, or predisposed by heredity to insanity. the Hindoos and Mahomedans who, like other dark races can tolerate the use of opium to a remarkable extent. I have in common with many of my professional brothers over and over again noticed the marked difference between European and Native children and adults as regards their tolerance of ordinary doses of opium given medicinally and for the first time in their lives. The Native baby can bear a dose which would kill a European baby. So little is this fact known even to European doctors practising in India that very often they are afraid to give full doses to Native babies. A European professional brother some years ago so far forgot himself as to charge me most unjustly for having given an overdose of opium to a Native baby. The dose, far from proving to be too large erred on the side of being too small for the particular case. The Doctor learned a double lesson on that occasion ; one was that he might be more charitable to his professional brother and the other was that there was a difference in the tolerance of opium between the fair and the dark races. It is a well-known fact that Native babies-in-arms are very often dosed with opium by their mothers in order to keep them quiet and appease their hunger whilst they are out at work, perhaps for half the day. On their return, they as a rule, find them both alive and kicking and none the worse for heaven knows how much opium in weight they may have taken and none the worse for being thus humanely cheated out of their nourishment and their mothers caresses. Native adults bear likewise much larger doses than European adults and the cerebral disturbances produced in some European adults by even moderate doses are never seen in Natives. All these facts must be borne in mind by anti-opiumists who seem to be able to see only the one side of the shield. A habit which may be very injurious in Europe and to Europeans may be comparatively harmless to Natives of India ; this fact has been hammered into their brains by abler men than myself ; but it seems that nothing short of a surgical operation will enable it to find entrance therein. There is not such a very injurious influence exerted

by the opium habit upon the reproductive system as is alleged—certainly not in India. In males small doses act in fact rather beneficially than otherwise. Opium is sometimes taken by the Natives (though this use of the drug could not of course be by any means defended morally speaking) to stimulate the sexual appetite and increase the sexual desire and prolong the sexual act and give rise to a highly voluptuous play of the imagination; it is also taken to remedy sexual debility. So long as moderate doses are taken these effects are produced to some extent. Long continued excessive doses may produce the reverse effects no doubt. But here we must distinctly understand that we are discussing the ordinary opium habit such as we see in Bombay and are not considering acute or chronic opium poisoning. In the case of females in my experience at the Obstetric Hospital in Bombay, I never observed the habit giving rise to incapacity for sexual enjoyment or sterility. Beyond irregularities of menstruation the habit seemed not to interfere with the reproductive function. Excessive doses of opium may produce evil results in a pregnant woman; but so would any other excess cause miscarriage. In this matter also I have no doubt, race and individual peculiarities play an important part; European women more prone to miscarry for various causes may be more injuriously affected by the habit than Native women amongst whom the artificial modes of living which are the fertile causes of the interruption of pregnancy are happily not yet introduced to a great extent.

You ask whether opium produces emaciation and shortness of life and moral degradation or not. A superficial observer would at once answer in the affirmative. The habitues that are seen in a hospital are emaciated, are short lived and are *not morally what they should be*. Of some of the well-to-do habitues even the same may be affirmed. But if the causes that led to these two classes of habitues to take opium be investigated, it will be found that of the hospital cases some have taken to the habit because as I said before they could not get enough to eat and wanted by its means to appease the cravings of hunger to a certain extent; others have done so to relieve their pains and aches. There are many Natives living in the most abject poverty in damp, close hot, ill-ventilated rooms in crowded and filthy localities. Amongst other things they suffer from pains in the calves of the legs, pains in the back and often general pains all over

the body.' A barber diligently shampooing a poor emaciated being *a la mode* is a sight not unfrequently seen in the Bombay Bazars. This is one way of relieving these pains. Another way is to take opium. As the conditions remain the same the pains become chronic and a chronic remedy so to say is found in the opium habit. Of the well-to-do habitues some take it to excite their faded sexual power, others to increase their existing sexual power, and others again for the relief of some chronic painful malady. Now to any one who can think calmly and dispassionately it will soon appear that it is not so much the habit itself as the causes for which it is acquired, that is answerable for the emaciation, the shortening of life and the moral degradation. No causes can be more potent to produce these evil effects than semi-starvation, painful diseases and sexual excesses. Barring the case of those who take opium for the immoral purposes above indicated, the habit in the other cases, in the absence of proper medical attendance, in the absence of good and sufficient food and in the absence of wholesome hygienic surroundings would tend to lengthen the otherwise fast shortening life or at any rate to soothe the way to the grave. The drug then acts as a blessing in some cases and is a curse only to those who abuse it.

Dr. B. J. Damania in charge Civil Hospital of Cutch-Bhuj, writes:—"From my personal experience extending over a period of twelve years in the Province of Cutch—a province inhabited by Rajputs and others—where opium is largely consumed, I can say that its use far from being injurious to health is beneficial to thousands of people.

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Opium is a necessity under certain conditions.

. is a cheap harmless luxury if taken in moderation.

If the drug be withheld from the Indians except under Physicians' prescriptions the state of thousands of them would be worse than ever. Persons suffering from want of food will not be able to appease their hunger specially in times of famine. Persons having to undergo great physical fatigue will not be able to render themselves fit for hard work. Persons after their hard day's work will be deprived of a luxury of which they would partake with friends and relations.

Persons who take it as a preventive for fever, ague and other diseases will be deprived of the benefit of a cheap drug.

The evil however would not end here. Prohibition of the cultivation of opium will drive the consumers to take to alcohol and other destructive drugs.

In my opinion the anti-opiumists are carrying on the crusade from sheer ignorance of the subject. They are making themselves ridiculous in attempting to achieve success by advancing absurdities and impossibilities.

Any attempt to check the growth of opium will create wide-spread discontent amongst the Natives of India.

OPINIONS OF POLICE OFFICERS.*

Mr. H. Brewin, one of the oldest Police Officers of great experience and local knowledge in the Bombay Police Force, says :—

- (1) A large percentage of those who frequent the opium smoking houses in Bombay are artizans.
- (2) In my experience extending over 22 years I cannot call to mind a single case in which opium was the origin of any offence committed.
- (3) I have no statistics before me, but so far as my knowledge goes I do not believe there has been an increase in the number of those indulging in this drug.
- (4) The use of opium is not much abused in Bombay. There are a few who indulge in it more freely than is good for them, but they are only exceptions. Most of those who frequent the Bombay shops partake of opium moderately.
- (5) Rarely women attend to those who frequent these shops. The servants are men. In two or three cases I have seen women serving in these places, but they are all above the age of 50.

Mr. J. Macdermolt who is also one of the oldest Police Officers in the Bombay Police Force and who has had much experience of the opium consumers in Bombay fully endorses Mr. Brewin's views and adds that he would rather that the frequenters of liquor shops also took to opium instead of to intoxicating drinks as he never had any trouble with an opium eater.

Another Police Officer of great experience, says :— In my opinion it will be a great blunder to close the opium smoking houses in Bombay. The opium consumers mostly belong to the working classes and after their day's work they need some stimulant. If they are deprived of opium—which in my opinion is a harmless luxury, they will take to alcohol *ganja* or *bharg*. I have never known an opium eater having done harm to any other person.

*The above opinions have been quoted as the officers speak from long personal experience.

NOTE DESCRIBING THE MANUFACTURE OF CHANDUL
AND MADAT AND THE MANNER IN WHICH THESE
PREPARATIONS OF OPIUM ARE SMOKED.

CHANDUL.

A pound of crude opium, and half a pound of the refuse
scraped from the Chandul pipes after
Manufacture they have been smoked, are dissolved in
about five pounds of water. The mixture is then boiled and
strained through a piece of cotton stuff, and again boiled
until the water has all evaporated. The residue is made
into a cake at the bottom of the vessel used in the boiling
process, and the oil remaining in it is consumed by the
vessel being inverted over a flame. The cake is next re-dis-
solved in about 4 pounds of water, and boiled until the
liquid is reduced to about one-half of its original bulk. The
preparation so obtained is known as "chandul."

The smoker takes a quarter or half tola (*i.e.* 1/10th
oz. or 1/5th oz.) of chandul in a small
Manner in which hit China ware cup, and by means of a
is smoked, piece of wire about six inches in length
flattened at one end, lifts a small quantity of the liquid and
dries it over a lamp flame, repeating the process until he
has obtained on the end of the wire a piece of the solidified
preparation of the size of a pea. This is placed above the
hole in the bowl of the chandul pipe, and the smoker reclin-
ing on a wooden bench or mat with his head supported by
pillows or bolsters, applies a flame to the pipe and inhales
the smoke through the pipe stem.

MADAT.

An ounce of crude opium is dissolved in five ounces of
water and boiled. After the mixture has
Manufacture, been strained through a piece of cotton
stuff, and the liquid has been reduced to about half its
original bulk by being again boiled, a quantity of the
charred husk of Moong (a kind of grain) is then thrown into it.

The husk which has been soaked in the liquid is made into balls of the size of small marbles, and is then known as "madat."

The smoker takes one of the balls, and makes it into several pills, he then places one of these in the bowl of the madat pipe, and applies a flame to it at the same time taking a whiff, when the pill is reduced to an ash. This process is repeated with a fresh pill, and so on.





REPRODUCED IN COLLOTYPE BY W. OF GSS FROM A PHOTOGRAPH BY FRED ARTHUR BOMBAY

A SHORT HISTORY.

OF THE

LIVES OF BOMBAY OPIUM SMOKERS.

Syed Ulfat Hussein, a fairly well-set-up man said :—I am a *beggar* and am fifty years of age. I was born at Azimabad in Patna. I have smoked opium for the past thirty years. I took to the habit in consequence of bad health. My earnings are about eight annas a day and I smoke between two and three annas worth of opium daily. If I do not take the opium, I feel very sick and miserable, but if I get my daily supply I have a good appetite and feel cheerful. I was married and had one child but both wife and child are now dead.

Bahadershaw Balashaw who seemed to enjoy the best of health said: I am 55 years of age. I am now a mendicant. Formerly, I had a *chundool* licence in Nassick. I began to smoke opium sixteen years ago on the advice of a *doctor* who was attending me for asthma. The asthma does not trouble me as long as I get the *chundool* but when I go up-country and cannot get it my old complaint returns. After I have smoked *chundool* I do not feel in the least intoxicated: on the contrary, I am quite active and could easily walk twelve or fifteen miles. I am very strong and will lift any weight you like to give me; but I could not do it without *chundool*. I have three children but none of them smoke *chundool*. I earn from 12 annas to one rupee a day and spend two annas of my daily earnings on *chundool*.

Shoik Abdul Shoik Rehman, a tolerably healthy-looking man said: I am a lascar. My age is 30. I began smoking *chundool* when I was sixteen. I was then suffering from intestinal colic and dysentery and went to a *doctor* who gave me some medicine, but as it did not do me any good he gave me opium. Since then I have always smoked *chundool* as I find it does me more good than eating dry opium; the latter always gives me flatulence. Ever since I have taken *chundool* I have had good health and a good appetite. If a person has no food and is starving then he would be

injured by smoking *chundool* but a man who has good food is not injured at all. I earn about eight annas a day and smoke about ten *pice* worth of *chundool* every day. I am a married man but have no family.

Sheik Hussein Sheik Hamad, who appeared to have a good constitution stated: I was born in Indore. I am 40. I started to smoke *chundool* fifteen or sixteen years ago. I learnt the habit from some friends. My earnings average six annas a day and I spend about two annas in *chundool*. I was formerly a farmer in Indore but when my parents died I became a mendicant. I work five or six hours a day and always have good health.

Baldev Parsadi, a well-built man said: I am a Purdasi, and was born at Agra. I am about 40. Formerly I was a railway porter but now I work at Docks. I have smoked *chundool* for the last eighteen years. I took to it in consequence of pains in my chest which were caused by a fall while I was in the railway service. Since taking to the habit, I have had very good health. If I gave up taking it I should be sick. When I am away and unable to get *chundool* I get asthma. I smoke about two annas worth of *chundool* every day.

Premji Devji, a well-set-up young man said: I am 28. I took to smoking *chundool* three years ago. I was then suffering from diarrhoea and my uncle who had smoked *chundool* for the last twenty years advised me to try it. I am a sweatmeat seller, and earn about ten annas a day and spend two annas in *chundool*. I work about six hours a day.

Ibrahim Joseph, a good specimen of his race said: I belong to Kutch Mandvi and am 50 years of age. I am a tailor, and earn from Rs. 40 to Rs. 60 a month. I smoke four annas worth of *chundool* every day. I acquired the habit twenty-five years ago from some friends. It always gives me strength. I work seven hours a day and if I did not get the *chundool* I should die. I am a married man and have four children; none of them smoke *chundool*.

Fazul Khan Kher Khan, a somewhat thin but healthy-looking man, of bright disposition stated: I am 50 years old and was born at Nagar. I am a Victoria driver and work twelve hours a day. I earn from eight annas to a rupee a day and

spend two annas of it in *chundool*. I learnt the habit from friends thirty years ago. If I did not smoke *chundool*, I should not be able to work. I am married and have five children. It is not true that *chundool* intoxicates a man; but it makes him cheerful and happy.

Hussein Syed Nasib, a sturdy young fellow said: I was born at Kutch Mandvi. I am 35 and have been a smoker of *chundool* for ten years. I work about seven hours a day. I make about three annas and get my food. I smoke about two annas worth of *chundool* every day, because it gives me an appetite and makes me feel well.

Cassam Hyderbeg, a bright, intelligent-looking man stated: I am a maker of tooth picks and am 38 years of age. I make four or five annas a day and regularly spend two annas in *chundool* which I have smoked for about twenty years. Some friends introduced me to the practice. I have always had good health since I took to smoking it.

Rama Gunesh, apparently a man of active habits said: I was born at Goa and am 50 years old. I am a goldsmith and get three annas a day and my food. I work six hours a day. I took to smoking *chundool* twenty years ago and smoke about three *pice* worth a day. I learnt the habit from some friends.

Mahomed Hussein Ali, a well developed Mahomedan said: I was born at Delhi and am 30 years of age. By trade I am a gold embroiderer, and earn ten annas a day in which I work seven hours. I have acquired the habit of smoking *chundool* from friends five years ago, but I am not a regular smoker. When I take *chundool* I smoke three annas worth at a time. My health is very good.

Abdoola Currin said: I was born in Bombay and am now 65 years of age. I am a Victoria driver and work thirteen hours a day. I have smoked *chundool* for the last thirty years. My daily earnings are from twelve annas to one rupee. I smoke about three annas worth of *chundool* every day. If I did not smoke it, I should get sick and not be able to do my work. I am married and have several children but none of them smoke.

Kaloo Noor Mahomed stated: I am 37 years of age. I work for my brother, an hotel-keeper who gives me my food and eight annas a day. I learnt to smoke *chundool*

twenty-two years ago from a friend who then held a *chundool* licence. I smoke three or four annas worth of opium every day. I work seven hours a day but could not do half of my work if I did not have the *chundool*.

Yakoot Noor Mahomed, a well-built young man, of healthy appearance said: Mangroli, in Kathiawar is my native place. I am 25 years of age. I am a bottle seller and make about eight annas a day. I took to smoking *chundool* by way of a luxury five years ago. When I first took to habit I consumed two annas worth a day but now I smoke three annas worth. I work from six to seven hours a day. The *chundool* gives me a good appetite and keeps me in very good health; if I did not smoke it I should not be able to walk.

Ali Mahomed Soomar, who appeared to be in very good health and had plenty of flesh on his bones stated: I am a native of Verawal, Kattiawar and am 38 years of age. I am a bottle-seller and work five hours a day during which I make eight annas. When I first learnt to smoke from some friends eight years ago, I smoke only six *pice* worth of *chundool* but now I take three annas worth a day. If I leave off *chundool* I feel pains in my body but as soon as I take it again it makes me active and fit for work.

Mahomed Cassum, a medium-sized, bright, healthy-looking man said: I am 50. I am a Victoria driver, and earn from Rs. 2 to Rs. 3 a day and work from twelve to fourteen hours a day. About twenty years ago I was suffering from piles and on the advice of friends took to opium. I keep all right as long as I smoke *chundool* but when I leave it off I get sick and cannot do my work. I smoke from two to three annas worth a day. I have one child; my wife is dead.

Bava Sahib Ismail, a fleshy, well-set-up man said: I was born in Sholapore and am 40 years of age. I was a weaver in Sholapore and come to Bombay to find work, but as not having succeeded in getting employment as a weaver, I now earn my living as a musician. I earn from eight annas to one rupee a day and smoke four *pice* worth of opium daily. I learnt the habit from a friend in Sholapore. Formerly, I used to smoke only two *pice* worth. I am married and have five children; none of them smoke *chundool*. My appetite is good when I get *chundool* regularly, but not otherwise.

Kher'vo Per Mahomed, a tall, muscular man stated: I was born at Aurangabad, and am 30 years of age. I am a butcher and earn from ten to twelve annas a day. I am married and have two children. I have smoked *chundool* for the last eleven years. Some friends taught me the habit. Formerly I smoked five annas worth a day, now I have decreased the quantity to two annas for I cannot afford to spend more. I work eleven hours a day, but I could not do my work if I did not get opium. I left off smoking some time ago but as I got diarrhoea I had to take to it again.

Malook Kanjee, a good-looking, powerful young fellow said: I belong to Kattiawar and am 20 years of age. I am a Victoria driver, and earn about twelve annas a day. I work from ten o'clock in the morning till six in the evening, and from eight at night till eight in the morning. I have smoked *chundool* for the last two years and could not do half the work I now do if I did not take it.

Lampow Assoo, a bright, healthy-looking Chinaman said: I am 51 years of age. I am proprietor of this *chundool* shop and earn from Rs. 30 to Rs. 50 a month. I have been thirty years in Bombay and contracted the habit of *chundool* smoking twenty years ago. I smoke from two to six annas worth a day. I take it as a luxury. I am very healthy and have a good appetite. I am a married man and have one child.

Salu Mahomed Ismail, thin, and not very bright, said: I was born in Mauritius 35 years ago. I was formerly a grain merchant there, but am now a tailor, and earn from twelve annas to one rupee a day. I have smoked *chundool* for the last twenty years. I used to smoke between Re. 1 and Rs. 1-4-0 worth every day but now I smoke only two annas worth. I work seven hours a day. I have never tried to do without *chundool* because I know if I leave it off, I shall suffer and not be able to do my work.

Odhvadass Hemraj, thin but extremely bright and cheerful said: I am a native of Shikarpur and am 30 years old. I am an indigo dealer and earn about Re. 1 a day. I have smoked *chundool* for a year and a half and now smoke two annas worth a day. I learnt the habit from friends. I also take *ganja* when I feel sick. I work ten hours a day. If Government close the *chundool* shops, I shall be perfectly satisfied to take dry opium.

Khivji Moolje, a thick set man said: I was born at Porebunder and am 32 years of age. I am employed by my uncle who is a pearl broker, and I work seven or eight hours a day. I learnt to smoke *chundool* one and a half years ago from some friends. I smoke two annas worth a day. When I cannot get *chundool* I take dry opium. I should not be able to do my work if I do not take opium. I am married and have one daughter, who is eight years of age.

Gotrungar Motigur, in good condition for his years said: I was born at Benares and am 60 years old. I am a mendicant and make from eight annas to two rupees a day. I acquired the habit of *chundool* smoking 40 years ago, and formerly smoked from twelve annas to one rupee's worth of *chundool* daily; I now smoke four annas worth. My health is very good.

Latiff Ismail, well-formed and in fair condition said: I belong to Kutch Mandvi and am 30 years of age. I am a fireman, and get Rs. 18 a month. When I am on shore I drive a Victoria, and work sixteen or seventeen hours a day. I learnt to smoke *chundool* twelve years ago, but I am not a regular smoker. When at sea, I take dry opium—about one *pice* worth a day. When on shore, I smoke four or five *pice* worth of *chundool* daily, but would smoke more if I had more leisure time. I am married and have one son.

Cassum Mir Hamad Mir, a tall, stalwart man said: I come from Kattiawar and am 35 years old. I am a tailor, work seven or eight hours daily, and earn eight annas a day. I have smoked *madat* for the last five years. I take it as a luxury. I am healthy and have a good appetite. I am married, and have got three children.

Goolab Russool, nice looking old man and apparently in good condition said: I was born at Baroda and am 65 years of age. I am a mendicant and get four or six annas a day and my food. I go out begging about five hours a day. I began to smoke *madat* thirty years ago. I took it for piles and it has cured me. I smoke four annas worth of *madat* daily. I have two children.

Mahomed Chotoo, a powerfully-built man said: I am 25 and was born in Bombay. I am a dock labourer and earn nine annas a day. I have smoked *madat* for the last two years. I smoke two annas worth a day. I learnt the habit from friends. My work lasts the whole night, and I am always able to do it.

Perco Mir Alam Khan, tall, well-built, said: I was born in Quetta, and am 40 years of age. I am a cook in a *hotel* and earn from ten annas to one rupee a day. I work about ten hours. I began to smoke *madat* four years ago. Some friends learnt me the habit. I smoke about four pice worth of *madat* daily. If government close the smoking houses I shall take dry opium.

Suleman Tar, in very fair condition stated: I belong to Bombay and am 30 years of age. I am a coal-seller and earn six annas a day. I have smoked *madat* for eight years. Formerly, I smoked eight annas a day but I have reduced the quantity to three annas, because I could not afford more. I acquired the habit from friends. I work from seven to nine hours a day and am always fit to do my work when I take *madat*. If I did not take it I should want two men to carry me out of this place.

Kalekhan Nathikhan, a wonderfully fine old man said: I was born at Joypore, and am 70 years of age. I am a serang in the service of the P. and O. Co., and earn from Rs. 30 to Rs. 35 a month. I learnt the habit of *madat* smoking from friends twenty years ago, and smoke four annas worth a day. I work eight hours. I am a married man and have had seven children but two of them are dead.

Phamdandass Jugundass, well-built and of cheerful disposition said: I was born at Faizabad and am 30 years of age. I am a *mendicant* and get a little money and my food and clothes. I started to smoke *madat* ten years ago but I am not a regular smoker.

After smoking several balls of *madat* this man played the *sitar* and sang some native songs, in clear ringing voice.

Ali Bakat, well-developed, bright and intelligent said: I come from Tehoran and am 30 years old. I am a baker and earn from twelve annas to two rupees a day. I began to smoke *madat* ten years ago. I was then suffering from eyesight and was advised by friends to take it. Since taking it my eyesight and general health has improved. I smoke six pice worth a day. Formerly I took dry opium.

Ismail Ahnas, strong active, said: I was born in Muscat and am 40 years of age. I am a Victoria driver and earn from twelve annas to one rupee a day. I commenced

smoking *madat* twenty years ago for asthma. Since taking it, I have not been troubled with that complaint. I smoke from five to six annas worth a day. I am married and have three children. I work ten hours a day.

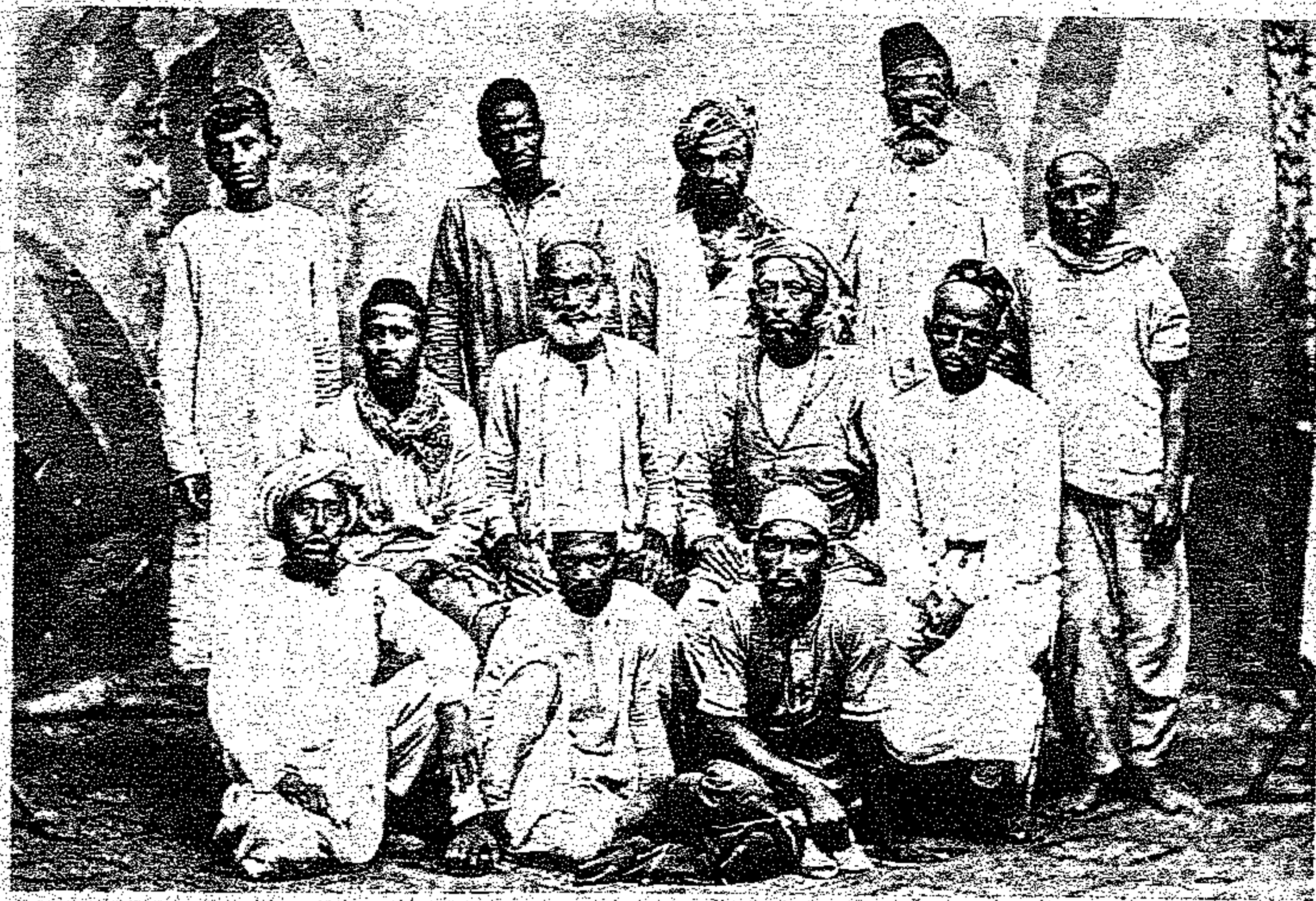
Gophur Baba, a handsome, man of fine physique said: I was born at Rajapur in Rutnaghiri and am 50 years of age. I am the owner of a *fattimar* and make from Rs. 500 to Rs. 1,000 a year. I have smoked *madat* for the last seven years. I took to it to reduce myself as I was too fat. I take four pice worth daily. Since taking it I am less corpulent but my appetite is very good. Before taking opium I could not do my work.

Suleman Cassum, tall and strong, said: I come from Rajapur in Rutnaghiri and am 50 years of age. I am a dyer and earn from eight annas to one rupee a day. I took to smoking *madat* several years ago, on account of rheumatism. I am now much better and enjoy good health. I smoke from two to four pice worth of *madat* every day. I am married and have one child.

Rama Mahadoo, of medium height and good condition said: I am 40 years of age and come from Hyderabad. I am a dyer and earn from ten to twelve annas a day. I work eight or nine hours. I began to smoke *madat* six or seven years ago for rheumatic pains. Since taking it? I am feeling well and have a good appetite. I smoke four pice worth of *madat* a day. I am married and have four children.

Kisingur Barogir, strong, bright and healthy, said: I was born at Benares, and am 45 years old. I am a *saddoo* and get a little money and my food. Twenty years ago, I suffered from enlargement of the spleen and piles and was advised by a friend to take opium. I took to it, and have been much better ever since; but if I leave off taking it my old complaint returns. I smoke two or three pice worth *madat* every day.

Balishah Casinghab, a poor weakly looking man said: I come from Hyderabad and am 20 years old. I am a dyer and earn from eight to twelve annas a day. I was suffering from dyspepsia a year ago, and in consequence took to *madat*. I smoke two pice worth a day. Since taking *madat*, I am feeling very much better.



REPRODUCED IN COLLOTYPE BY W. GRIGGS FROM A PHOTOGRAPH BY FRED. AHRYLE, BOMBAY.

Narsoo Rama, rather thin, but bright and intelligent, said: I was born in Bombay and am 20 years of age. I am a mill-hand and earn Rs. 15 per month. I began to smoke *madat* six months back, but I don't smoke every day. I took to it as I was suffering from indigestion. When I smoke I take two pice worth of *madat*. I am feeling better since taking to it.

Din Mahomed Abdul Reheman, a good specimen of his race, said: I come from Nagpur and am 40 years old. I am a kallassi and earn eight annas a day. I have smoked *madat* for the last twelve years. A *hakim* advised me to take opium for intestinals colic, and an enlarged spleen. I smoke four pice worth of *madat* a day, and now feel very well.

Kurrim Khan Ghoree Khan, a man, standing about six feet high, of healthy appearance said: I come from Delhi and am 40. I am a brick-layer and earn one rupee a day. Twenty years ago, a Doctor in Bhussaval recommended me to take opium for rheumatism from which I was then suffering. Since taking it, the rheumatic pains have not troubled me. I smoke two annas worth of *madat* daily.

Allabuku Pir Goolam, a good-looking and apparently in thorough health, said: I am a native of Benares and am 30 years old. I am a hawker and earn from eight to ten annas a day. I have smoked for ten years. I take about two annas worth a day. When I don't take it I feel lazy and unable to do my work.

Cassum Joseb, in fairly good condition, said: I belong to Kattiawar and am 30 years of age. I am a fruit-seller and make Rs. 20 a month. I took to smoking *madat* fourteen years ago on account of having an enlarged liver. If I leave off smoking the pain returns. I smoke three annas worth of *madat* daily. I am married and got two children.

Sandoo Sarviji, apparently in good health, said: I am 40 and was born in Bombay. I am a milk-man and earn twelve annas a day. I was advised to take *madat* three years ago for rheumatism. I smoke two pice worth a day. I do not get the rheumatic pains now. I have good appetite and my general health is very good.

Tookaram Mahipatram, in fair condition said: I am 30 and belong to Satara. I am a Dock labourer and earn

beggar and earn about ten annas a day and food. I go out begging between seven and ten hours daily. I have smoked *madat* as a luxury for the last fifteen years. I smoke two annas worth a day.

Ebrahim Balaram, rather delicate-looking, said: I belong to Calcutta and am 22 years of age. I was formerly a measurer of ground but am now getting my living by begging, as I cannot find a situation on account of ill-health. I have smoked *madat* for fever for the last two years. I smoke an annas worth daily.

Mahomed Jaffer, tall, bright-looking, but not very strong said: I was born at Janjira and am 35 years of age. I was formerly a lascar, but am now a sub-licensee for the sale of *madat* and make about Rs.12 per month. Ten years ago I suffered from severe pains in my right side and consulted many doctors and spent much money on trying to get cured but without success. I was advised to take opium and since doing so my pains have disappeared. I smoke about six pice worth of *madat* daily. I am married and have two children.

Alishaw Mahomedshaw, bright, and in good condition, said: I belong to Allahabad and am 37 years of age. I am a beetle-leaves seller and make nine annas a day. I have smoked *madat* for the last eight months. A friend advised me to take it as I was suffering from diarrhoea. I smoke three pice worth a day, and am feeling much better. I am married and have one child.

Haji Aga Khan, a big well-built man, said: I am 36 and belong to Bokhara. I take one pice worth of dry opium every day, as it keeps me active. I attend to my work daily. I am married and have two children.

Nazirshaw Omarshi, tall, and somewhat weakly, said: I am 48 and was born at Hyderabad. I began to smoke *madat* for asthma ten years ago. I smoke six pice worth a day, and feel well so long as I take it. I earn my living by begging.

Abdoola Mahomed, a short, thick-set man of very happy disposition, said: I am 45 and come from Arabia. I was formerly a soldier in the Hyderabad army, but left it in consequence of ill-health. I am now earning my living by begging and make from six to eight annas a day. I have



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smoked *madat* for the last six years. I smoke about four pice worth a day. I am married and have one child. My health has very much improved since I began smoking *madat*; and I am now trying to find out some employment for me.

Mahomed Ismael, well-preserved for his years, said: I was born in Hyderabad and am 70 years of age. I am a coffee-seller and work eight hours a day. I have taken opium for the last forty years. Formerly I smoked *madat* but now I take crued opium as it is cheaper. I take opium as a luxury. I have two children and am quite happy.

Vazir Shai, tall, and of fine physique, said: I am 45 and am a native of Delhi. I was a Sowar in the Nizam's Cavalry, but left it on account of ill-health. I now make my living by begging and get about six annas a day and food. I have smoked *madat* for the last ten years as a cure for asthma. It has done me much good but if I leave it off, my asthma returns. I smoke four pice worth a day. I am married and have one child.

Abdool Karim, thin, but healthy and cheerful, said: I belong to Ahmednagar and am 30 years of age. I am an ear-cleaner. I have to move about in the town the whole day. I earn from six to eight annas a day. I take *madat* to keep away a cough from which I suffer. I have smoked *madat* for the last three years. I take two or three pice worth daily. I have good appetite.

Sekh Chaud Dada, short, but well-built, said: I am 30 years of age and was born at Hyderabad. I have smoked *madat* as a luxury for the past six months. I smoke two pice worth a day. I earn my living by begging. My general health is very good.

Haji Oosman, in fair condition, said: I was born at Poona, and am 36 years of age. I am a lascar, work eight hours a day and earn Rs. 15 a month. I have smoked *madat* as a luxury for the last ten years. I smoke two pice worth daily. Opium smoking has done me no harm. My health is good and I have good appetite. Why should I leave off smoking!

Haji Fakir Mahomed, tall, and in good health, said: I belong to Kutch Mandvi and am 46 years old. I am a hawker and earn ten annas a day. I have smoked *madat* as a luxury for the last fifteen years. I smoke two annas

worth daily. If I find that smoking does me harm, I will give it up.

Telwar Bahadur, a fairly strong man, said: I was born at Malwa and am 45 years of age. I am a boggar and get about six annas a day and food. I began to smoke *madat* twenty years ago. I smoke two annas worth of *madat* a day. I take it as a luxury. I go out begging for five hours and some times seven hours a day.

Alivar Khan Kalekhan, somewhat delicate-looking, said: I was born at Gwalior and am 30 years old. I am a singer and earn eight annas a day. I took to smoking *madat* as a luxury four years ago. I smoke one anna worth a day. My general health is good, but just at present, I have fever and have taken no food.

Mahomed Khan Goolam Khan, medium-sized man, in fair condition, said: I am 35 years of age and was born in Delhi. When the Burmese Prince was dethroned, I was then in the Commissariat, but I am now working as a brick-layer and earn eight annas a day. I began to smoke *madat* five years ago. I took it for herina. I am now very much better, and am able to do my work. I smoke two annas worth daily.

Bahadur Khan Fatékhan, of medium height, healthy appearance, and bright disposition, said: I am a native of Jubulpore and am 35 years of age. I go out begging and earn one rupee a day. Five years ago, I was suffering from lung complaint and took to smoking *madat*. I am much better now, but if I don't smoke I feel very bad. I smoke two annas worth every day.

Hussein Cassum, medium-sized, but strong-looking, said: I am 30 years of age and come from Poona. I am a dock labourer and earn from nine to twelve annas a day. I have smoked *madat* for the last two years. I learnt the habit from friends. I smoke one anna worth of *madat* daily. I work about ten hours a day.

Ramjan Bax, well-built, and of a very happy disposition, said: I come from Allahabad and am 39 years of age. I am a hawker, and earn from one rupee to one rupee and four annas a day. I have smoked *madat* as a luxury for the last eight years. I smoke four annas worth a day. I am married and have two children. My health is very good.

Soobhan Ruttonjee, small, but well-set-up, said: I belong to Poona and my age is 35 years. I am a butcher and earn twelve annas a day. I have smoked *madat* as a luxury for the last two months. I smoke four pice worth a day. Formerly I took *ganja*, but since taking to *madat* I have given it up. My health is very good and I attend to my work regularly every day.

Asgir Ally Nazir Ally, good-looking, well-built and very intelligent, said: I am 40 and belong to Patna. I am a lascar in the P. & O. Company's service and earn Rs. 25 a month. I have smoked *madat* for twelve years. I learnt the habit from friends. I smoke two annas worth a day, when I am on shore but when at sea I do not smoke at all.

Mohidin Salamat, apparently about 35 years of age, in good condition, said: I come from Madras, I do not know how old I am. I am a lascar and earn from eight to ten annas a day. I have smoked *madat* as a luxury for the past ten years. I smoke eleven pice worth a day. My health, as well my appetite is very good.

Goolablass Laloobhai, a smart, good-looking young man, said: I come from Ahmedabad and am 27 years of age. I am a letter-writer and earn Rs. 16 a month. I have smoked *chundool* as a luxury for the past five years. I smoke four annas worth a day. When I go to my native country, I stop taking it. For the first two or three days I miss it, but, after that the desire for it leaves me. I am married and provide for my wife and also my mother.

Baboo Sekh Amir Oola, bright, but in broken-health, said: I come from Delhi and am 45 years of age. I make my living by selling beetle-leaves. My earnings being from six to eight annas a day. I work ten hours daily. I have smoked *chundool* as a luxury for the last ten years. I smoke five pice worth daily. Four years ago I tried to leave off the habit, but at once felt sick and so I took to it again.

Khare Khan, a fine, handsome old Arab objected at first to answer the questions put to him as he thought an agitation was being got up to close the smoking houses. After much persuasion, he stated that he was a horse-dealer; that he had smoked two annas worth of *chundool* daily for the last six years, and that his health was very good.

Mir Abbas Mir Khan Ally, a handsome-looking man of splendid physique, said: I come from Lucknow, and am 55 years of age. I am in the employ of a horse-dealer and earn Rs. 1-8 a day. I have smoked *chundool* as a luxury for the past twenty years. I smoke five annas worth a day. If people get good food and *chundool*, it will never hurt their health. It only injures the starving. I keep very good health and am very strong. If you wish to gauge my strength I am willing to fight. I am married and have three children.

Abdool Rehman, tall, and not very strong, said: I belong to Ajmere and am 39 yrs of age. I have smoked *chundool* for the past eight years. I took to it as I had asthma. I now feel very much better, but if I leave off *chundool* my old complaint returns and I pass restless nights. I smoke four pice worth a day.

Sekh Bahan, strong and healthy, said: I am 30 years of age, and come from Poona. I am a fireman in one of Messrs. Greaves Cotton's Mills and earn Rs. 18 a month. I work six hours a day. I was suffering from a severe cough two years ago, and took to smoking *chundool*. I smoke one anna's worth a day, and feel much better for it.

Haji Sulleman, in splendid condition for his age, active, and intelligent, said: I am 70 years of age. I am a cabman, work ten hours a day, and earn twelve annas. Twenty years ago, I was very weak and had pains in my stomach. I took to smoking *chundool* on the advice of some friends. Since then I have been keeping good health. I smoke four pice worth daily. I am married and have three children.

Aboo Bukur, cheerful and robust, said: I come from Malabar and am 40 years of age. I am a lascar in the P. & O. Company's service and earn Rs 20 a month. I have smoked *chundool* as a luxury on and off, for the last six years. When I am at sea, I do not take opium in any form. When on shore, I smoke *chundool* four pice worth a day. I am married and have four children. I also support my old mother.

Mahomed Ally, a very good specimen of a healthy old man, said: I am 75. I am a Persian-writer and earn Rs. 20 a month. I have smoked *chundool* as a luxury for the past forty years. I smoke three pice worth daily. I keep good health and work all day, but I must have my



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1947-1948

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chundool or dry opium. My wife is dead, but I have two children.

Hurry Kherdari, small, but in good condition, said: I come from Satara, and am 40 years of age. I am a cabman, and earn from twelve annas to one rupee a day. I work ten hours a day. I have smoked *chundool* for the last eight years. I am not injured in any way. I smoke two annas worth a day. If I did not have it I should feel ill.

Sayed Sadoo, a remarkably fine man for his age, said: I belong to Surat and am 65 years old. I am a cabman and earn about twelve annas a day. I have taken opium for the last thirty years as a luxury. Formerly I took *madat* but now I smoke *chundool*. I smoke one annas worth a day. If I did not take opium in some form I should not be able to do my work. I am quite healthy and have a good appetite. I am married and have two children.

Ahmed Yakub, of healthy and active appearance, said: I am a native of Viramgaum and am 25 years of age. I am a milk-man and earn from Rs 2 to Rs 2-8 a day. I have smoked *chundool* as a luxury for the last five years. I smoke four annas worth a day. I have never stopped the habit and do not mean to do so. My wife is dead but I have two children living. They do not eat or smoke opium.

Ahmed Rahim, a big, well-built-man, said: I was born at Nasik and am 33 years of age. I am a lascar in the service of the P. and O. Company, and earn eight annas a day. I have smoked *chundool* as a luxury for five years. When I stop smoking it for a few days, I get dysentery. I am very healthy and have a good appetite.

Sekh Ahmed Sekh, in good condition, said: I am 45 and belong to Poona. I am a cloth-seller and earn seven annas a day. I have smoked *madat* as a luxury for the last four years. I smoke three pice worth a day. I have good health while I take it, but if I could not get it I should die.

Sekh Ahmed, not looking very well on account of suffering from fistula, said: I was born at Banerilly and am 40 years of age. I am the keeper of a *madat* shop and earn from twelve annas to one rupee a day. I have smoked *madat* as a luxury for the last fifteen years. I smoke two annas worth a day. My general health is very good, as is

my appetite. I do not look well on account of little sickness, besides, I am worried on account of my wife having been ill for the last five months.

Sulleman Moossa, a good-looking healthy man, said: I was born at Gogo and am 45 years of age. I am a milkman and earn from one rupee to two rupees a day. I have taken dry opium for the last twelve years for a cough with which I used to be troubled. I am very much better since taking it, and my appetite has also improved.

Sekh Ismael Sekh Mahomed, rather thin but enjoying good health, said: I am a native of Janjira and am 60 years of age. I keep a *chundool* shop and earn ten annas a day. I have smoked *chundool* for the last thirty years as a luxury. Formerly I smoked twelve annas worth a day, but I have now reduced the quantity to two annas a day. I stopped smoking so heavily because it did me some harm. I am keeping very good health now.

Buxshoo Ebrahim, in fair condition, said: I am 50 years old and come from Cochin. I am a knife-seller and make eight annas a day. I have smoked *chundool* as a luxury for the last twenty years. I smoke two annas worth a day. I enjoy good health. I am married and have two children, but none of them take opium.

Mahomed Joolam Hussain, tall, and not very strong, said: I am 37 years old and come from Calcutta. I am a weaver and earn Rs. 15 a month. Two years ago, I was in a delicate state of health and took to smoking *chundool*. I am feeling strong now and my appetite has also improved. I smoke one annas worth daily.

Mir Sekh Hussein, in rather poor condition, said: I am 50 years old. I am a seller of bangles and earn six annas a day. I have smoked *chundool* as a luxury for the past ten years. I smoke two annas worth a day. My health keeps good so long as I get the *chundool*.

Ebrahim Ismael, healthy, active, and intelligent, said: I am a native of Kattiawar and am 38 years of age. I am a cabman, earn twelve annas a day, and work all night. I have smoked *chundool* as a luxury for the last twelve years. I smoke four annas worth daily. It has not done me any harm. In fact I get sick when I don't take it. I once left off *chundool*, but during that time I took dry opium.

Rahim Khan Mir Jan, healthy, and of cheerful disposition, said: I am 55 years old. I am a tailor and make Rs. 20 a month. I work ten hours every day. I have taken dry opium, as a luxury for the last twenty years. I take three pice worth a day. I am married and have two children. I have been twice to Cabul in the Hospital service. I am very strong and if Government want my services I am quite ready to join the army.

Fareed Bux Mahomed, well-developed and intelligent, said: I am 38 and come from Aurungabad. I am a cabman, earn eight annas and work nine hours a day. I have smoked *chundool* as a luxury for ten years. I smoke two annas worth a day. My health is good so long as I take *chundool*.

Aloo Din Rahim Bux, healthy, and smart-looking, said: I come from Dolhi and am 30 years old. I am a gold embroiderer, and earn Rs. 34 a month and work nine hours a day. I am not a regular smoker of *chundool*. I smoke every third day. I smoke four pice worth a day. I take it as a luxury. I began smoking *chundool* when I was 24 years old. I am not married, but I support my mother, who is in her native country.

Baboo Sadubhai, a small man, bright and intelligent, said: I was born in Goa, and am 60 years of age. I am a tailor and earn eight annas a day. I have smoked *chundool* for the last twenty years. I take dry opium when I go to my native country. I keep good health as long as I take *chundool*. I am married and have four children. I smoke two annas worth of *chundool* daily.

Chand Rajan Ahmed, of slender-built, but bright, and active, said: I am 40 years of age. I get my living as a tin-maker. I make about ten annas a day. I have smoked *chundool* for the past twelve years for fever. My health now is good. I smoke two annas worth a day. I am married and have one daughter.

Asbun Bux Hussain, a fine well-built-man, said: I am 25 and come from Fattipur. I am a dyer and earn twelve annas a day. I have smoked *chundool* as a luxury for the past five years. I smoke two annas worth a day. I am married and have one child. I send part of my earnings to my old mother, who is in her native country.

Abdool Rehman Sekh Cassum, well-conditioned, said: I am 45 and belong to Bombay. I am a gold embroiderer and earn Re. 1 to Rs. 1-8-0 a day. I have smoked *chundool* as a luxury for the past twelve years. I smoke four pice worth a day. It would do me harm, if I did not take it. I am married, have two wives and children. I work ten hours a day.

Sekh Hyder Goolzar, thin, and rather delicate-looking, said: I come from Indore and am 45 years of age. I sell country tobacco and earn eight annas a day. I have smoked *chundool* as a luxury for the past twenty years. I smoke three annas worth a day. My health is good and so is my appetite. I work nine hours a day.

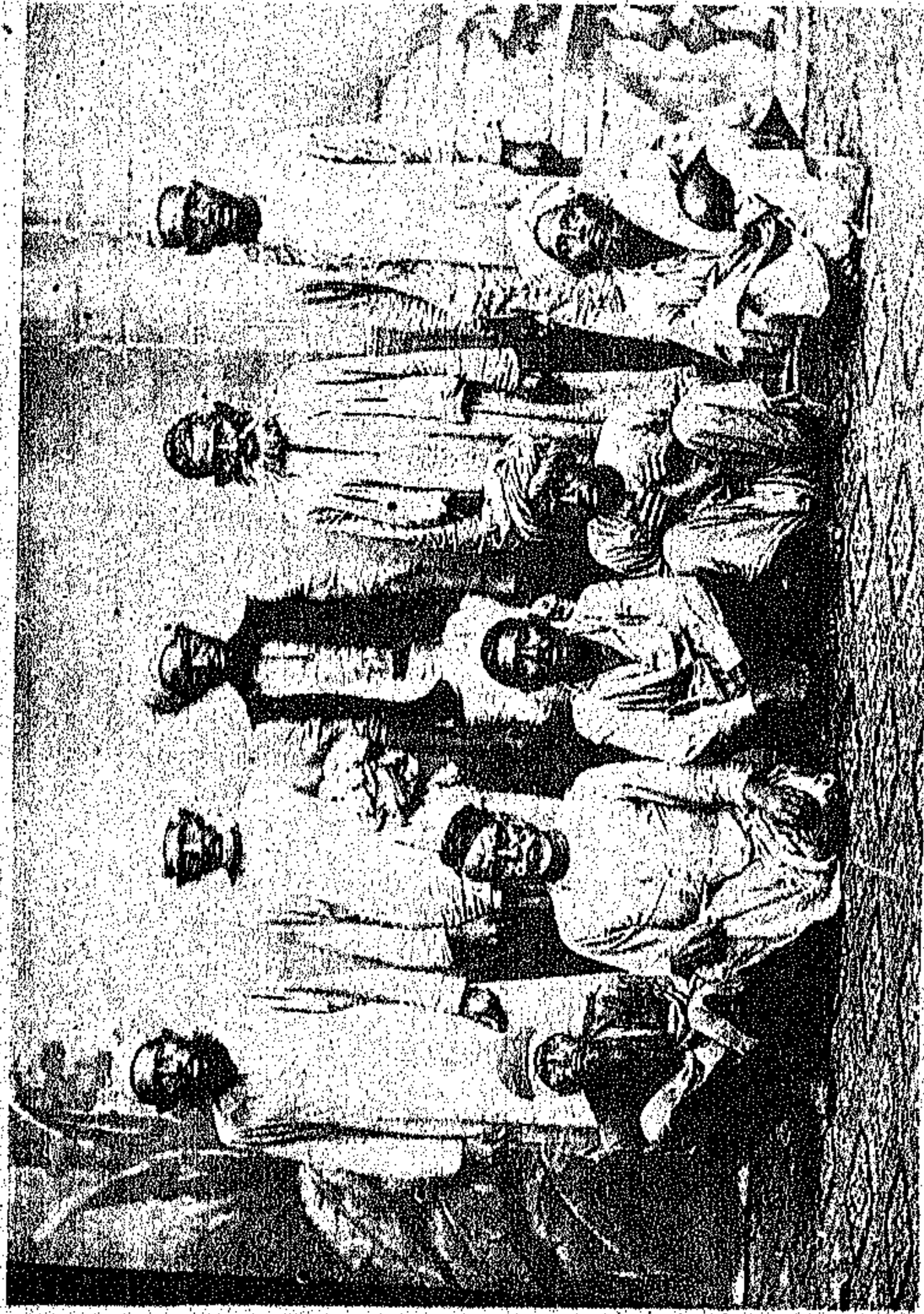
Sirdir Khan Buddur Khan, splendidly-built, and of capital physique, said: I come from Lucknow and am 37 years of age. I am a gold-smith and earn Rs. 35 a month. I have smoked *chundool* for the last three years. I smoke four pice worth daily. I take it as a luxury. My health is very good and so is my appetite. My parents are living, and I provide for them. I work ten hours a day.

Din Mahomed Bhugvandass, in good condition, and cheerful disposition, said: I belong to Bhopal and am 45 years of age. I am a beggar and get three annas a day and my food. I have smoked *chundool* as a luxury for the past ten years. I smoke three pice worth a day.

Nathoo Lalubhai, in the enjoyment of good health, said: I come from Ahmedabad and am 50 years of age. I am a cook and earn eight annas a day and get my food. I have smoked *chundool* as a luxury on and off, for the last thirty years. I smoke five pice worth a day. Some times I leave it off for a few days, but it does not make any difference to me. I am married and have four children.

Gunpat Narayen, tall, and thin, said: I belong to Poona and am 25 years of age. I am a cooly and earn six annas a day. I have smoked *chundool* as a luxury for the last ten years. I smoke six pice worth a day. I work from early in the morning till late in the evening. My mother is living, and I provide for her.

Mahomed Essoo, thick-set and healthy, said: I was born at Ooran and am 25 years of age. I am a fitter and earn eight annas a day. I have smoked *chundool* for the



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last five months as a luxury. I smoke one annas worth a day. My health is good and I do my every day's work regularly.

Syed Jalal, under-sized, said: I come from Nasik and am 50 years of age. I am a seller of old clothes and make eight annas a day. I have smoked *chundool* as a luxury for the last thirty years. It has done me no harm. I smoke three annas worth a day. I have never dropped the habit. I had five children but two are dead. My wife is living, she does not smoke opium.

Sekh Mahomed Sekh Hussein, a big, strong man, said: I was born in Bombay and am 38 years of age. I am a fireman in the service of the P. and O. Company, and earn from Rs 18 to Rs 20 a month. I have smoked *chundool* as a luxury on and off, for the past eight years. I smoke two annas worth a day. When I go to sea I take dry opium. I work nine hours a day. My health is good and so is my appetite. I am married and have two children.

Fsooji Pitale, tall, wiry man, said: I belong to Nagpore and am 55 years of age. I took to smoking *chundool* as a luxury in Delhi forty years ago. I smoke two annas worth a day. I am healthy and have a good appetite. I am married and have two children. I get my living as a cabman and earn eight annas a day.

Hakim Ramjan Ally, in very good condition, said: I am 70 and come from Faizabad. I am a native doctor, and earn from Rs 20 to Rs. 30 a month. I have smoked *chundool* as a luxury for the past twenty years. I smoke four annas worth daily. I am married and have three children. The moderate use of opium will never injure any body. If there was any truth in such a contention, I should not have reached my present good old age. My father was an opium-eater, and he died at the age of 85.

Ranezan Ally Budul, somewhat thin, but healthy, said: I come from Faizabad and am 45 years of age. I am a weaver and earn eight annas a day. I have smoked *chundool* as a luxury for six years. I smoke two annas worth daily. My appetite is very good. I work eight hours a day.

Mahomed Hussein Goolam Hussein, thin, but healthy, said: I am 40 and come from Bareilly. I earn my living by

begging. I get about seven annas a day. Some years ago, I went wrong in my head and took to opium. Now I am in my full senses and able to work. Opium is a blessing, otherwise, I should have before this died in a lunatic asylum.

Abdool Rohman, a fine healthy, muscular man, said: I am 45 years of age and belong to Bombay. I am a lascar and earn Rs. 16 a month. I have smoked *chundool* on and off, for the last twelve years as a luxury. When on shore I smoke from two to three annas worth opium a day, but, when at sea, I take dry opium. Six years ago I had a *chundool* shop near the Royal Albert Docks in London, and all the lascars used to come there, but after two years some people did me out of some money, and so I had to take to the sea again. My health is very good, and when at sea I work ten hours a day.

Abdool Rehman, healthy and cheerful, said: I am 37 years of age and come from Kutch Mandvi. I am a dyer and earn Rs. 12 a month. I have smoked *chundool* as a luxury for the last seven years. I smoke three annas worth daily. I left it off some time ago, but had to take to it again as I felt pains in my joints. If my health were not good I should not be able to work eight or ten hours a day as I do.

Soobratil Soolar, whose weakly appearance was accounted for by an internal complaint, said: I come from Cawnpore and am 45 years of age. I am a weaver and earn seven annas a day. For the last twelve years, I have smoked six pice worth of *chundool* daily. I am married and have one child.

Cumroodin Mahomed Essa, tall and in very good condition, said: I am 46 and come from Aurangabad. I am employed by the licensee of a *chundool* shop and earn Rs. 30 a month. I have smoked *chundool* for the last twenty-two years. I smoke five annas worth a day. I took to opium as I was suffering from dysentery and it cured me. Four years back I left it off for two or three days, but as I felt very bad, I took to it again. I was in a hospital for two months but the medicines I was given did me no good. I am married and have two children.

Husun Muindul, healthy, well-built man, said: I am 40 and come from Cambay. I am a cook and earn Rs. 20 a

month. I have smoked *chundool* as a luxury for the past fifteen years, but my health is not injured in any way.

Ramjan Adam Sahob, tall, thin, but quite healthy, said: I am 35 and come from Kurachi. I am a Shampooer and make from four to six annas a day, and get my food. I learnt the habit of smoking *chundool* from friends eighteen years ago. Formerly I smoked eight annas worth a day, but when my father died I had not so much money to spend and so I reduced the quantity to two annas. Besides, I was formerly a bachelor, but now I am married and have one child.

Ahmed Ally, Subedarally, well-built and smart-looking, said: I belong to Bombay and am 30 years of age. I am a tailor and earn ten annas a day. I work ten hours daily. I have smoked *chundool* as a luxury for eight years. I smoke three annas worth daily.

Abdul Kadir, a fine powerful man, said: I am 50 and come from Allahabad. I am a cloth-seller and make Rs. 30 a month. I have smoked *chundool* for twenty years, as a luxury. Formerly I smoked one rupee's worth daily, but now I smoke only four annas worth. I reduced the quantity because the excess did me some harm. I am now keeping very good health and work nine hours a day. I am married and have six children, but none of them smoke.

Haji Ally, big, well built man, said: I am 57 and come from Arabia. I am a lascar and earn Rs. 20 a month. I have smoked *chundool* on and off, for the last ten years, as a luxury. I learnt the habit in company with friends in China. I am not a regular smoker. When I do smoke I take four pice worth. I am always cheerful and happy. My health is very good.

Hussein Juma, stout, and in good health, said: I am 45 and belong to Kathiawar. I am a baker and earn six annas a day. I have smoked *chundool* for fifteen years. I took it as I had bleeding piles. I was in the Sir Jamsetji Jeejibhoy Hospital for eight months with that complaint, but the medicines did not do me any good, and I left the hospital. Then I was under the treatment of some native doctors for another year, but I was not cured. Ultimately, friends advised me to take a little opium every day. I did so and since then am much better, and my appetite has also much improved. I smoke three annas worth of *chundool* every day.

Aboo Bukkur Sekh Ally, tall, thin, and active, said : Bombay is my native place and I am 60 years of age. I am a Moola (Priest) and get five annas a day and food. I have smoked *chundool* as a luxury for twenty years. I smoke four pice worth daily. My health is good.

Elahi Kadai, a big, well set-up man, said : I was born in Cawnpore and am 64 years of age. I am employed as a mill-hand and earn fourteen annas a day. I learnt to smoke *chundool* from some friends fourteen or fifteen years ago. When I first took to the habit, I smoked four pice worth a day, but I now take two annas worth. I am married and have one child. My wife and child are in Cawnpore and I send them part of my pay every month.

Moosafkhan Hyder Khan, over six feet, a powerful man, said : I was born in Lucknow and am 29 years of age. I am a tailor, earn ten annas a day and work twelve hours daily. I learnt to smoke *chundool* from friends ten years ago. I smoke four annas worth daily.

Goolam Hussain Boolki, short, but strong, said : I am 52 and come from Benares. I am a weaver and earn eight annas a day. I have smoked *chundool* for the past sixteen years. I took it as I was suffering from colic. I was under medical treatment for one year and a half, but got no relief. Some friends advised me to take opium. I did so and got much better. Four years ago I felt completely recovered and gave it up for four months. The result was that my health began to fail and my eye-sight became dim. On the advise of a native doctor I again took opium. I smoke two annas worth of *chundool* every day, and now enjoy excellent health. I am married and have two children.

Syed Oosman, thin, but healthy and intelligent-looking, said : I am 60 and come from Aurungabad. I earn my living as a beggar. I have smoked *chundool* as a luxury for thirty years. Formerly I smoked nine annas worth a day, but as I do not get so much money now, I have reduced the quantity to two annas worth. I go out begging at 6 a.m., and return at 10 a.m., and again go out in the evening from 6 p.m., to 11 p.m. I am in the enjoyment of a good health.

Yakub Mahomed Hussain, a good specimen of his race, said : I am 45 and was born in Deccan Hyderabad. I am



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a bricklayer and earn twelve annas a day. I have smoked two annas worth of *chundool* daily for the last twenty years. A native doctor advised me to take it, as I was suffering from dropsy. When I go up-country I take dry opium as I cannot get *chundool*. I am married and have two children. I am enjoying very good health.

Mazim Din Kalekhan, strong, healthy-looking man, said: I am 30 and come from Cawnpore. I am a lascar in the P. and O. Company's service and earn Rs. 25 a month. I take *chundool* as a luxury. But, I am not a regular smoker. When I do smoke *chundool* I take from two to three annas worth. I have practised the habit for the last two years.

Nunekhan Hazi, a well-built man, standing over six feet, said: I am 50 and was born at Teheran. I am a sweet-meat seller, and earn from six to eight annas a day. I have smoked *chundool* as a luxury for the last twenty years. I smoke two annas worth daily. A person who wishes to live long and enjoy good health must take opium.

Ganga Gir Ramgir, a robust, handsome man, said: I come from Nasik and am 45 years of age. I get my living by begging, which brings me in from eight annas to one rupee a day. I have smoked *chundool* as a luxury for the last twenty years. I smoke from one to two annas worth a day. I had left off smoking for about two years, but took to it again as I liked it. A year ago I was offered a place of a peon, but I would not take it as I earn more by begging.

Sulleman Noor Mahomed, medium height, of good physique, said: I was born at Poona and am 30 years of age. I am a singer and earn from twelve annas to one rupee a day. I have smoked four pice worth of *chundool* as a luxury for the past two months.

Balla Hurry, well built and intelligent, said: I am 25 and was born at Poona. I am a vegetable-seller, make twelve annas and work ten hours a day. I have smoked *madat* as a luxury for the past nine months. I smoke three pice worth daily. Since I have taken to opium, my health has very much improved.

. Mir Ally Hook, in good condition, said : I come from Cutch Mandvi and am 55 years of age. I am a shop-keeper. I have taken one pice worth of dry opium daily for the past seven years. If I did not take opium I should not be able to do my work. I am married and have six children but none of them take opium. Why do Government want to close the Opium Shops? Opium has done us no harm; besides, we have never raised any complaint. Why should Government hear the Padris and Mooktifaujwallas (Olergymen and Salvationists.) They know nothing about the matter. It is the duty of Government to consult the opium consumer themselves before taking any steps in the matter.

Abdool Ibrahim, in rather poor condition, said : I am 29 and come from Poona. I am a cloth-seller and make six annas a day. I have smoked two annas worth of *chundool* daily for the past twelve years. I left it off once for a short while, but as I began to lose my appetite I again took to *chundool*. My appetite now is as good as I could wish it to be.

Samen Khoodabux, tall, and well-developed, said : I was born in Deccan Hyderabad and am 30 years of age. I get my living by selling rings and make about eight annas a day. I have smoked *chundool* as a luxury for fourteen years. I smoke six pice worth daily. My appetite is good and so is my health.

Syed Hussein Syed Ally, a strong healthy man, said : I am 30 and come from Hyderabad. I am a horse-broker and make Rs. 40 a month. I have smoked *chundool* as a luxury for the past six years. I smoke six annas worth a day. I am not married. I have my parents whom I give half of my earnings.

Sooryat Ally Maudishaw, tall and healthy, said : I was born at Hyderabad and am 35 years of age. I am a labourer and earn six annas a day. I have smoked *chundool* for the last ten years. I smoke three pice worth a day. Some friends taught me the habit. When I leave off *chundool* I take dry opium; but if I don't take one or the other I get dysentery. If Government close these *chundool* shops I shall take dry opium.

Abdoola Khan Aliar Khan, healthy and of cheerful disposition, said : I come from Dêlhi and am 40 years of age. I am a cabman and earn Rs. 18 a month. I have taken *chundool* as a luxury for the past twenty years. I smoke three annas worth a day. I once left it off but did not feel any ill effects from doing so. I am married and have had five children, but only three of them are alive.

Sayed Mir Adar Alli, healthy and bright, said : I am 24 and come from Lucknow. I am a carpenter, earn twelve annas and work nine hours daily. I have smoked one annas worth of *chundool* daily as a luxury for the past two years. I am married and have one child.

Osman Khan Sorab Khan, a well-built healthy man, said : I am a native of Delhi and am 45 years of age. I am a tin-maker, earn from twelve annas to two rupees and work eight hours a day. I have smoked *chundool* as a luxury for the last six years. I smoke four annas worth a day.

Shekh Amir Sekh Hussein, short, and rather delicate-looking, said : I was born at Khundwar and am 35 years of age. I am a tea-seller and make six annas a day. I have smoked *chundool* for the past ten years as a luxury. I smoke two annas worth a day. I once left it off for a time, but could not take my food. Immediately after resuming the habit my appetite improved.

Mohidin Cassum, who seemed to be in very poor health, said : I am 25 and come from Nasik. I am a singer and earn ten annas a day. I have smoked *chundool* as a luxury for eight years. I smoke two annas worth daily. I have been suffering from fever these last ten days.

Amik Luman Adookh, a fine, big, strong man, said : I am 24, and come from Persia. I am an Arabic-writer and earn about one rupee a day. I have smoked four pice worth of *chundool* daily as a luxury for the last twelve months.

Sayed Daod, a fine healthy-looking old man, said : I am 66 and come from Bahranpur. I have smoked *chundool* for the past thirty years. I smoke four annas worth a day. I enjoy the best of health and am quite happy. I have eleven children. I am a pensioner.

Ram Govind, a strong good-looking man, said : I come from Satara and am 36 years of age. I am a beggar and earn six annas a day and my food. I have smoked *chundool* for nearly four years. I smoke four pice worth a day. I left it off for a month or two, but during that time I took dry opium. I go out begging seven hours every day.

Samuel Benjamin, well set-up, said : I am 36 years of age and belong to Bombay. I am a Naik in the 18th Bombay Infantry and get Rs. 18 a month. I smoke six pice worth of *chundool* a day. I learnt the habit in Cabul. I keep very good health, otherwise I should be compelled to retire. I know many men in the army who take opium, without which they would not enjoy the excellent health they do now.

Mir Khan Bahadur Khan, short, good-looking, and in the best of health, said : I come from Deccan Hyderabad and am 25 years of age. I am a Persian letter-writer and earn twelve annas a day. I have smoked four annas worth of *chundool* daily as a luxury for the last two years.

Fakir Mahomed Sekh Mahomed, stout, healthy and intelligent, said : I am 29 and was born in Hyderabad (Deccan.) I am a fireman in the service of the P. and O. Company and earn Rs. 18 a month. I have smoked *chundool* as a luxury for the past six years. I do not however smoke every day. I smoke every second or third day. I take three annas worth. While at sea, I sometimes take dry opium. I have been keeping very good health.

Mahomed Yusuph, over six feet, strong and well proportioned, said : I am 28 and was born at Peshawar. I am a tailor, earn eight annas, and work seven hours a day. I have smoked *chundool* as a luxury for the last four years. I smoke two annas worth a day. If I do not take it, I should not be able to do my work. My appetite is very good.

Sallum Noor Mahomed, very robust, said : I was born at Poona and am 39 years of age. I am a singer and earn one rupee a day. I have smoked four pice worth of *chundool* daily for the past two months as a luxury. Formerly I used to drink country liquor.



REPRODUCED IN COLLOTYPE BY W. GRIGGS FROM A PHOTOGRAPH BY FRED. AHRYLE, BOMBAY.

Ebrahim Khamisin, thin, but of fairly healthy appearance, said: I am 37 and come from Junaghad. I am a Victoria driver, earn from twelve annas to one rupee, and work from eight to ten hours a day. I have smoked *chundool* as a luxury for twelve years. I smoke four annas worth a day.

Sayed Hyder, tall, strong, and active-looking, said: I come from Sholapur and am 30 years of age. I am a Stevedore's foreman and earn one rupee a day. I commenced to smoke *chundool* eight years ago. Some friends taught me the habit. I do not smoke every day; when I do I take three pice worth.

Ulphat Sekh Hussein, in excellent health, said: I am 25 and was born in Bombay. I am a beggar and get three annas a day and my food. I have smoked six pice worth of *chundool* daily as a luxury for the past three years.

Bhiroo Nathoo, good-looking, bright and healthy, said: I was born at Benares and am 35 years of age. I am a sweet-meat seller and earn six annas a day. I have smoked *chundool* for the last two years. I smoke two pice worth a day.

Mijikhan Mamookhan, stout, active and intelligent, said: I was born at Lucknow and am 50 years of age. I am a gold embroiderer and earn from Rs. 10 to Rs. 20 a month, and work eight hours a day. I was always strong and healthy. Some years ago, I took a chill from sleeping on damp ground, and this brought on rheumatism. I had dreadful pain in my legs, in the sides and between the shoulders. For several months I went on in this way. I was under the care of a doctor for many months, but as I got no better, one of my friends recommended me to take opium. I did so. By degrees I got stronger and stronger and the pain left me. My appetite also improved and I have never ailed anything to speak of since. When I don't take opium I cannot eat. I smoke four annas worth of *chundool* daily. I am married and have three children.

Itoo Manaji, tall, but not very strong, said: I come from Kolapoor and am 30 years of age. I am a cooly and

earn six annas a day. I smoke two annas worth a day. I work six hours daily.

Dugroo Bhicaji, well conditioned, said: I am 30 and come from Poona. I am a blacksmith and earn ten annas a day. I have smoked *chundool* for the past twelve years. I smoke one annas worth daily. The *chundool* shops were closed in Poona last year and as I did not get *chundool* my health began to fail me, so I came down to Bombay and am carrying on my business here. I am all right now. I am married and have one child. They live with me.

Ramprasad Bhavani, thin and weakly, said: I come from Dharwar and am 30 years of age. I am a sweet-meat seller and earn four annas a day. I am suffering from asthma, which is the reason for my taking opium. So long as I get my smoke I keep fairly in good health. I have smoked *chundool* for the last ten years.

Gormoo Maini, a well-built young man, said: I was born in Calcutta and am 20 years of age. I am a lascar in the P. & O. Company's service, and earn Rs. 13 a month. I have smoked *chundool* for about one year and a half. When on shore, I smoke four pice worth daily. When I go to sea I take dry opium for the first two or three days, and I then leave off the habit till I return to shore. My parents are living and I give them part of my earnings.

Babaji Laximan, healthy, fine-looking man, said: I was born at Alibag and am 30 years of age. I read religious books amongst the Hindus and earn Rs. 30 a month. I began to smoke *chundool* as a luxury six years ago. I smoke five annas worth of *chundool* every day. My health is very good and so is my appetite. I am married and have one son.

Sekh Abdool Rehman, tall and robust, said: I am 30 and belong to Tallegam. I am a lascar and earn Rs. 18 a month. I have taken *chundool* since I was twelve years of age. I now smoke four annas worth a day. I work hard all day. While I take *chundool* my health and appetite are good.

Amrit Laximon, of medium height and in good condition, said: I am 35 and belong to Goran. I am a cabman,

and earn from Rs. 2 to Rs. 4 a day. I have smoked *chundool* as a luxury for the last eighteen years. I smoke four annas worth a day. Three months ago I went to my native country and not being able to get *chundool* there, I became sick and had to return to Bombay. So long as I get *chundool*, my health is good and am able to work. I work ten hours a day. I am married and have two children. I also support my old parents.

Damodar Rupjee, small, but in good condition, said: I belong to Jamnagar and am 30 years of age. I am a cocoanut-seller and earn seven annas daily. I began to smoke *chundool* as a luxury four years ago. I smoke two annas worth daily.

Fez Mahomed Goolam Khan, well-built and in good health, said: I am 48 and come from Lucknow. I am a Commission Agent and earn from Rs. 60 to Rs. 100 a month. I commenced to smoke *chundool* twenty years ago, but I am not a regular smoker. When I do smoke I take four pice worth. Sometimes I take dry opium. Some years ago I smoked one rupees worth of *chundool* a day, but it was too much for my health, and I thought it was an extensive luxury, so I reduced the quantity. I am married and have two children.

Ahmed Hussein, in fairly good condition, said: I come from Barreilly and am 37 years of age. I am a tailor and earn eight annas a day. I began to smoke *chundool* eleven years ago. Formerly I used to take it in large quantities, but now I am not a regular smoker. When I do smoke I take only four pice worth. I take it for asthma. I am now feeling considerably better. I send part of my earnings to my parents, but when I was taking *chundool* to excess I was unable to send them anything.

Noor Mahomed Goolam Mahomed, health-broken, said: I am 28 and come from Benares. I am a beggar, and earn ten annas daily. With the exception of two or three annas for food I spend all my earnings in *chundool*. I have smoked *chundool* for the past seven years. My general health is not very good.

Abdool Rehman, strong good-looking man, said: I am 26 and come from Nusserabad. I am a beggar and earn about eight

annas a day. I have smoked *chundool* as a luxury for the past three years. Formerly I smoked four annas worth a day, but I have now reduced the quantity to two annas worth.

Samatkhan Bundekhan, tall, thin, and of a very happy disposition, said: I come from Delhi and am 40 years of age. I am a blacksmith, earn twelve annas, and work ten hours daily. I have taken *chundool* as a luxury for the past twelve years. I smoke two annas worth a day. My health and appetite are both good. I am married and have three children.

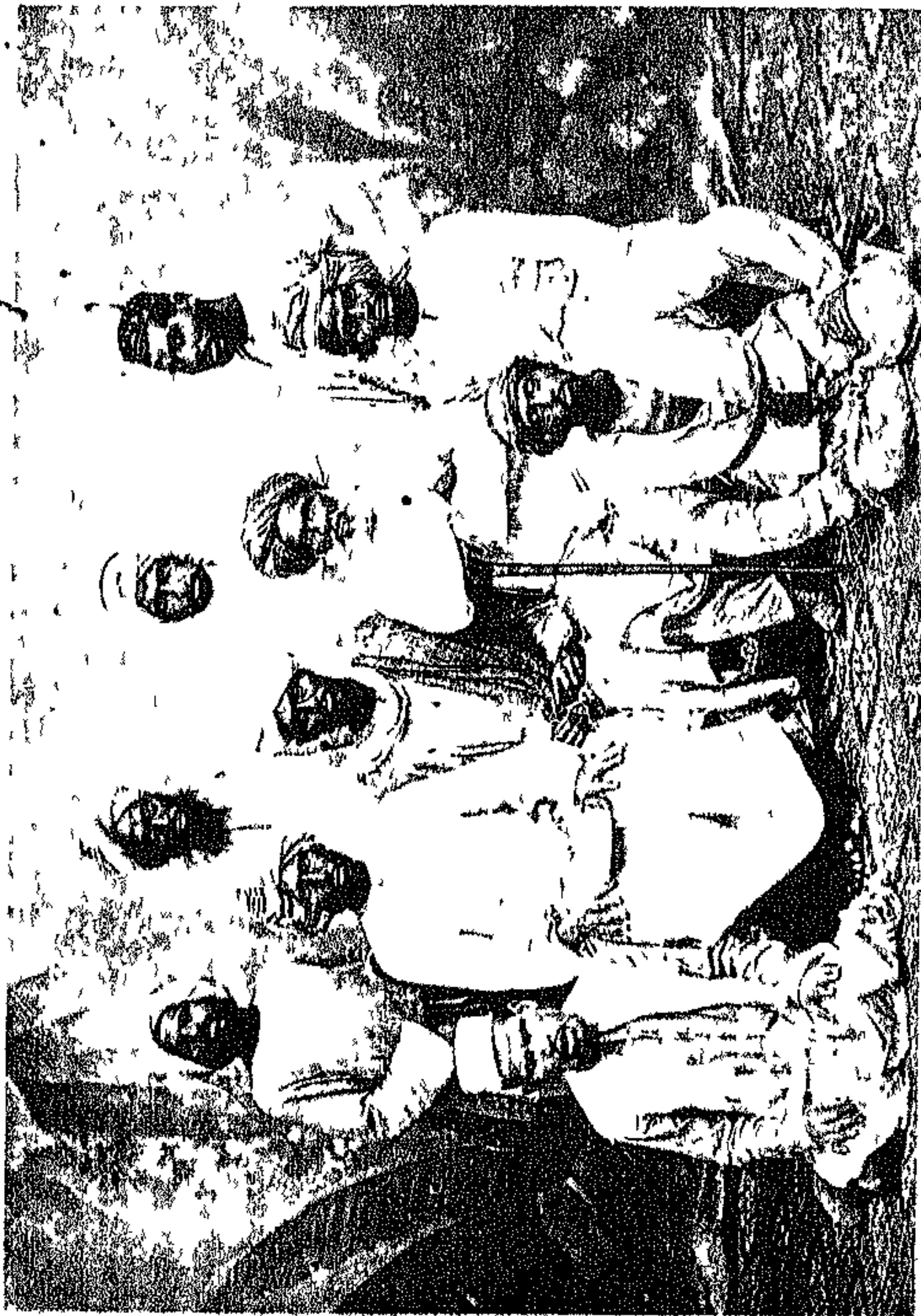
Nobob Mirza, thin, with shortened leg, but intelligent, said: I am a native of Lucknow and am 45 years of age. I am an Arabic teacher and earn Rs. 15 a month. Some years ago I got a fall while flying a kite. I had to take to my bed, and was attended by a doctor. After a month I was able to move about, but the pain in my stomach and the chest did not leave me. Sometimes I felt better, sometimes worse, but never well. Some friends advised me to take opium. I did so and after a few days the pain disappeared. The habit afterwards settled on me. When I don't take *chundool*, my old complaint returns. I smoke one annas worth daily. I am married and have one daughter.

Garib Farath, strong, well-built, active man, said: I was born at Hyderabad, and am 40 years of age. I am a butcher and earn ten annas a day. I work ten hours daily. I have taken *chundool* as a luxury for the last sixteen years. I take four pice worth daily. I always have good appetite and health.

Badshaw Laloo, tall, strong and healthy, said: I was born at Oodepore and am 30 years of age. I am a cook and earn Rs. 10 a month. I have smoked *chundool* as a luxury for the past ten years. I smoke six pice worth daily.

Valoo Virchand, tall, robust and in good health, said: I am 22 and come from Guziat. I am a Brahmin (priest) I get Rs. 6 a month, and food and clothes. I smoke two annas worth of *chundool* daily. I have taken it for the last two years.

Sekh Munir Sekh Currim, tall, well-developed and active, said: I am 37 and belong to Mhow. I am a shop-



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keeper and make Rs. 25 a month. I commenced to smoke *chundool* as a luxury six years ago. I am not a regular smoker ; but when I don't have *chundool* I take dry opium. I smoke one annas worth of *chundool* every day.

Kallidass Purundass, tall, thin but healthy, said : I belong to Lucknow and am 40 years of age. I am a beggar and get eight annas a day and food. I have smoked *chundool* as a luxury for twenty years. I smoke three annas worth a day. When I went to Cabul as a porter in the Commissariat Department, I had to drop the habit as I could not get *chundool*. For the first few days I suffered, but the craving left me. I keep good health while I take it regularly. I earn more in begging and so I do not care to serve any one.

Abdool Rehman Khan Ismail Khan, of average height and good health, said : I am 45 and come from Delhi. I am a hawker, and make Rs. 13 a month. I began to smoke opium as a luxury twenty-five years ago. I smoke one annas worth daily. My health is good and so is my appetite.

Ismail Alli, a robust young man, said : I am 26 and belong to Bombay. I am a dock labourer and earn eight annas a day. I have smoked *chundool* as a luxury for the past two years. I smoke two pice worth daily. I work ten hours every day.

Mahomed Essoo, a nice-looking healthy young man, said : I am 25 and was born in Bombay. I am a shop-keeper and earn from eight annas to a rupee a day. I took to smoking *madat* two months ago on account of fever. I am now better. As soon as I am thoroughly recovered I shall leave off smoking *madat* ; but I will continue taking dry opium as it is a good preventive for fever.

Abdool Latif, strong, healthy man, said : I was born in Bombay and am 40 years of age. I am a landowner and have an income of Rs. 100 a month. I have smoked *madat* for fifteen years. I smoke eight annas worth a day. My general health is very good. I am married and have four children.

Ismael Moosa, a small man, health-broken, said : I was born in Bombay, and am 40 years old. I am a watch-maker and earn Rs. 2 a day. I have smoked *madat* for the last thirteen years. I smoke two annas worth a day. My

health is not good. I never was strong. Thirteen years ago a friend advised me to take opium and I did so. Since then I am feeling somewhat better. Without *madat* I should be simply miserable.

Raja Khan Ghore Khan, a healthy old man, said: I was born at Poona and am 65 years of age. I am a milkman and earn a rupee a day. I have smoked *madat* as a luxury for the past thirty years. I smoke one annas worth daily and drink two seers of milk. My wife is dead, but I have four children living with me. I also support my old mother. She does not smoke *madat*, but she takes little dry opium every day. She is 80 years old.

Abdool Rahman, tall, healthy and active, said: I belong to Allahabad and am 38 years of age. I am a biscuit-seller and make Rs. 10 a month. I have smoked *chundool* as a luxury for the past four years. I take six pice worth daily. My parents are alive and I send them part of my earnings.

Cassum Khan Abdool Khan, tall, muscular, and full of vigor, said: I am 35 and come from Dehra Dun. I am a Gymnast and make Rs. 20 a month. I have smoked from two to four annas worth of *chundool* daily during the last twelve years.

Mahomed Pir Mahomed, a very respectable looking old man, said: I come from Peshawar, and am 80 years of age. I am a tobacco-seller, earn eight annas, and work six hours a day. I have smoked *chundool* as a luxury for the past sixty years. Formerly I smoked one rupee worth a day, but now I generally smoke two annas worth. When I earn more I smoke more. My wife is dead, but I have four children and six grand children.

Goolam Rusul, strong, robust young man, said: I am 25 and come from Jafferabad. I am a weaver and earn eight annas a day. I have smoked two annas worth of *chundool* daily for the past two years. Last year I left it off for a few days, but was not able to do much work so I took to it again. My health is good. I laugh, I eat, I drink and am happy. I am not married but I am engaged to a girl.

Syed Nazar, a healthy-looking old man, said: I am 65 and come from Lucknow. I am a beggar and get my

food and eight annas a day. Twenty-two years ago, a native doctor advised me to take opium as I had dreadful pain in my hips and legs. My appetite left me, and I had a bad taste in my mouth. I smoke five pice worth of *chundool* daily. My health now is very good. Smoking does not injure those who are well fed.

Gagita Sadoola, in fine condition, said: I am 30 and come from Lucknow. I am a dyer and earn Rs. 10 a month. I have smoked *chundool* as a luxury for the last two years, but I am not a regular smoker. When I smoke I take two pice worth daily. My health is very good. I am married and have one child.

Naiz Ally Mohulril, slightly withered, said: I am 50 and belong to Ajmere. I have smoked *chundool* as a luxury for the last fifteen years. I smoke four pice worth a day. I am married and have two children.

Mahdoo Davul, a thin wiry man, said: I belong to Hyderabad and am 40 years of age. I am a butcher and earn Rs. 2 a day. When I was 35 years of age I was attacked with rheumatism. A doctor advised me to take opium. I did so and felt better. I smoke three annas worth daily. I work ten hours a day. I am married and have three children.

Mahomed Bakir, in poor condition, said: I am 50 and come from Ahmedabad. I have smoked *chundool* as a luxury for the last sixteen years. Formerly I used to smoke twelve annas worth, but since the last few months I have reduced the daily quantity to two annas worth. I wish the *chundool* shops were closed, then I would take dry opium which would not cost more than two pice.

Munokhan Chunokhan, medium height, strong and cheerful, said: I come from Rampur and am 30 years of age. I am a tea-seller and earn ten annas a day. I have smoked *chundool* as a luxury for the last six years. I smoke two annas worth daily. I am not married, but I have my parents. They live in Rampur and I send them Rs. 5 a month. I earn from ten annas to fourteen annas a day.

Narayan Baboo, a fine, robust young man, said: I was born at Lucknow and am 25 years old. I am a cloth merchant and earn Rs. 40 a month. Five years ago some

friends taught me to smoke *chundool*. I smoke two annas worth a day. I am much benefitted by its use. Before I commenced smoking *chundool* my health was not very good. Now I am enjoying good health. I am married and have one son.

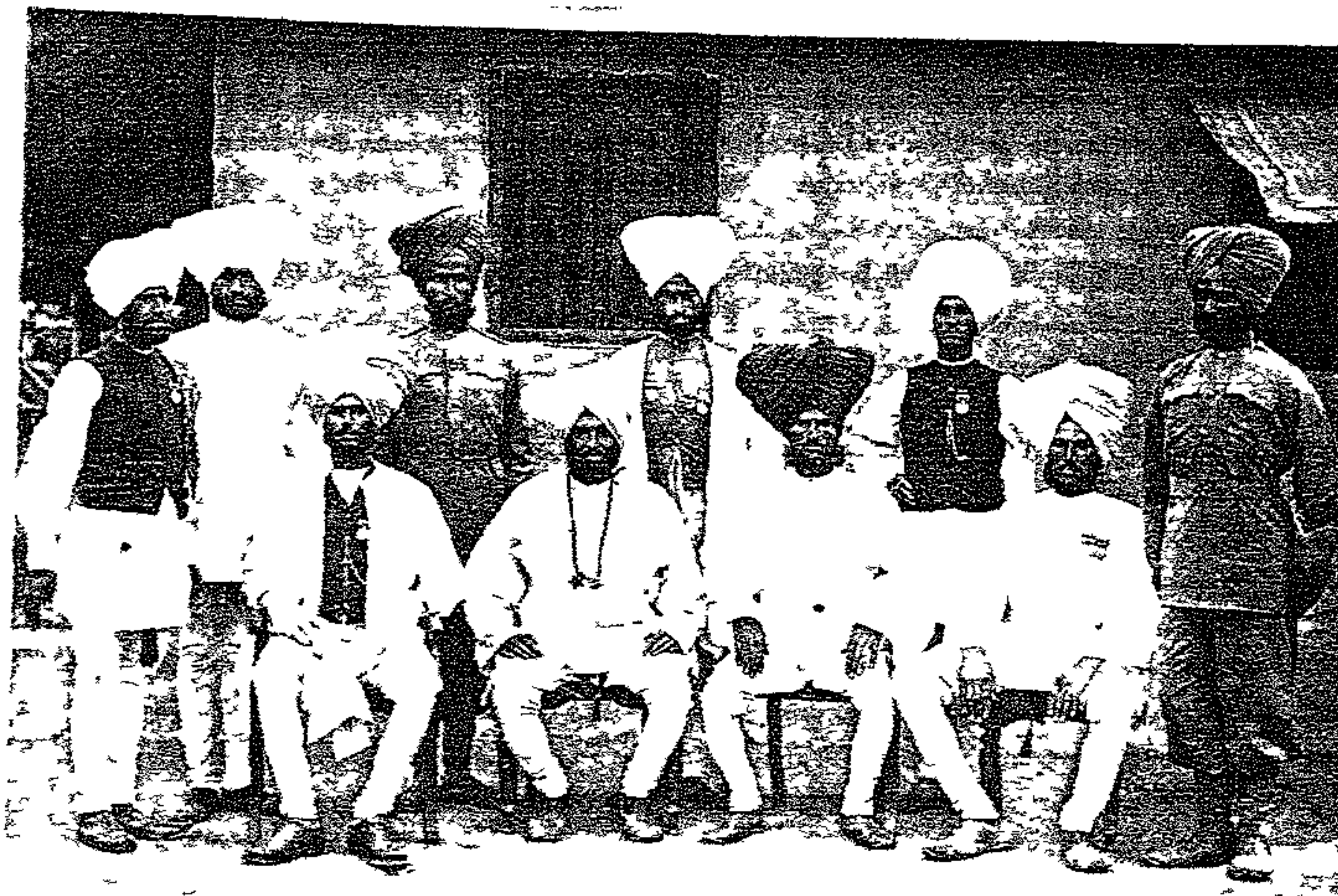
Sekh Hussein Sekh Maneck, slenderly built, said: I am 35 and come from Patna. I have taken dry opium for the last four years. I take one pice worth a day. I was in the Hospital Department during the last Afghan war. There I took a chill from sitting on some wet grass. Then I was seized with pains in the chest and back. Some friends advised me to take opium and I did so. I am much better now, but have not quite recovered.

Fazul Fadoo, tall, thin, but of healthy appearance, said: I was born at Decca and am 37 years of age. I am a blacksmith and make from twelve annas to one rupee a day. I commenced to smoke *chundool* as a luxury twelve years ago. I smoke six annas worth a day. I am married and have two children. I also support my old mother.

Sekh Bahadur Abdool Rehman, tall, and powerful looking, said: I come from Hyderabad and am 36 years of age. I am a beggar and make from eight to ten annas a day. Some friends taught me to smoke *chundool* eighteen years ago. I now smoke two annas worth a day. If Government close the *chundool* shops I will take dry opium. I am very strong and enjoy the best of health.

Dost Mahomed Bhusti, sickly-looking, said: I am 50 and come from Thana. I began to smoke *chundool* twenty-two years ago. I am a beggar and earn four annas a day and get my food. I smoke three annas worth daily. When the Government closed the *chundool* shops in the Thana District I had to come to Bombay as my health got bad.

Allabux Rujub, a powerful young man, said: I am 20 and come from Lucknow. I am a weaver and earn six annas a day. I have smoked *chundool* as a luxury for the last three years. I smoke three pice worth a day. I work ten hours daily.



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Dost Mahomed Goolam Mahomed, in very good health, said: I am 100 years old. I am a beggar and earn eight annas a day. I have taken two piee worth of opium as a luxury for the last forty-five years. My wife is dead, but I have six children living.

Hematah Khan Mir Mahomed Khan, a well-built man, said: I am 40 and am a gold embroiderer. I work ten hours, and earn a rupee daily. I have taken *chundool* worth six piee daily as a luxury for the last twenty years. I am married and have two children. My general health is good.

Pir Khan Sayed Khan, in good condition, said: I am a dyer and am 60 years old. I work seven hours daily and earn about ten annas. I have commenced smoking *chundool* since the last two months. I take it for fever.

Mahsum Sekh Esab, a nice looking robust man, said: I am 35. I am a wood-seller, and earn twelve annas a day. I have smoked two annas worth of *chundool* for the last ten years. My general health is very good. If you wish to try my strength I am willing to fight the best boxer in Bombay.

Sayed Suivar Jamal, health-broken, said: I am a beggar and am 50 years old. I earn four annas a day. I have smoked two annas worth of *chundool* daily for the last eight years. I sometimes smoke *ganya* also. My general health is not good.

Brahmsing Martahsing.
 Brahmsing Daftawarsing.
 Bursing Kirhasing.
 Aburusing Molasa
 Pakursing Poharsing.
 Monjabsing Hursing.
 Brahmsing Falsing.
 Baharsing Metahsing.
 Polasa Ramsing.
 Chagarsing Gurdosing.
 Aoharsing Gurdosing.
 Sundarsing Bellasing.
 Pansa Ohiasam
 Chandasing Jovarsing.
 Gurdosing Tarasing.

The persons named in the margin are all Soldiers in the Sikh Army. Most of them are between 24 and 35 years of age, and have seen service in Afghanistan, Burmah, Egypt and North-West Frontier. They are regular

Dayabsing Balatsing.
 Sundersing Bhavansing.
 Malatsing Ratlamsing.
 Lachmansing Bukursing.
 Bulakasum Kansing.
 Succhesing Dulesing.
 Kevalsing Jeysing.
 Sundersing Motapsing.
 Chandsing Dhunsing.
 Karamsing Nihalsing.
 Kisamsing Miasing.
 Mooluksing Boosar.
 Hurnamsing Chotesing.
 Sundersing Kansing.
 Kakusing Nikasing.
 Naransing Fatesing.
 Hurnamsing Hirasing.
 Budumsing Namsing.
 Gujersing Ramsing.
 Mungalsing Kansing.
 Moolsing Zohichand.
 Hirasing Satsing.
 Hakimsing Malsing.
 Bejansing Fatesing.
 Naransing Mangalsing.

Opium-eaters. They have been consuming it almost since their birth. They are all specimens of fine warriors. Their energy, endurance, and bravery are not at all effected by their addiction to Opium. They are physically, morally and mentally one of the finest races in India. They say that without Opium they would soon be useless.

Haji Ahmed Moti, in very good health, said: I am 55 I am a Salt merchant and earn two rupees a day. I have smoked six annas worth of *chundool* daily for the last thirty years. I always take good food and that is the reason why I keep good health. I am married and have three children.

Zerab Ally Shaw Isphan Ally Shaw, a tall well-bult man said: I am 50 years old. I am a beggar and earn twelve annas daily. I have smoked six annas worth of *chundool* daily for the last twenty years.

Kadir Rehman, a healthy old man, said: I am 60 years old. I am a butcher, work six hours a day and earn twelve annas daily. I have smoked three pice worth of *chundool* daily for the last two years. I took it for asthma. I feel better now. I am married and have three children.

Hakim Mahomed Hussain, a tall healthy-looking man, said: I am 56 years old. I am a doctor and earn from Rs. 2 to Rs. 4 daily. I have smoked six annas worth of *chundool* daily for the last forty years. I am married and have six children.

Rahim Gangaji, a strong young man, said: I am 25. I am selling hides and skins. I earn twelve annas daily. I have smoked two annas worth of *chundool* daily for the last eight years. My health is very good. I am married and have one child.

Sadia Aga Mahomed, a stout healthy-looking woman, said: I am 65 years old. I am selling *madat* and earn Rs. 40 a month. I have smoked four annas worth of *chundool* daily for the last forty years. I am married and have eight children. Two of them smoke *chundool*.

Bhagoo Waman, health-broken, said: I am 50 years old. I am a beggar and earn five annas daily. I have smoked two annas worth of *chundool* daily for the last 20 years for asthma. I keep fairly good health so long as I get my *chundool*, but when I don't get it I feel very sick. If Government wishes to close the Opium-smoking houses, I would advise them to first open a few hospitals.

Pirbhai Nurbhai, in good condition, said: I am 35 years old. I am a Mill-hand and earn Rs. 18 a month. I have smoked one annas worth of *chundool* as a luxury for the last six years. I am married and have two children. I work ten hours daily.

Goolam Rusul Sekh Huson, a robust man, said: I am 29 years old. I am a fitter. I work ten hours a day and earn about twelve annas. I have smoked *chundool* for the last six years.

Khoja Mahomed Taj Mahomed, a healthy-looking man, said: I am 50 years old. I am a cart-driver, work ten hours and earn eight annas daily. I have smoked two pice worth of *chundool* daily for the last 20 years. I am married and have two children.

Fate Mahomed Sekh Chand, in very good condition, said: I am 40 years old. I am a lascar, work ten hours and earn eight annas daily. I have smoked one annas worth of *chundool* daily as a luxury for the last eight years. I am married and have two children.

Rehanshaw Mavashaw, a cheerful healthy-looking old man, said: I am 50 years old. I am a beggar and earn

seven annas daily. I have smoked two pice worth of *chundool* for the last twelve years. It has done me no harm.

Sekh Buchoo Sekh Mohidin, said: I am 52 years of age. I am a beggar. I earn eight annas a day and get my food. I have smoked two annas worth of *chundool* daily for the last ten years. My general health is very good.

Goolam Mahomed Buksh, a powerful-looking man, said: I am 50 years old. I am a weaver and earn eight annas daily. I have smoked one annas worth of *chundool* daily for the last fifteen years. I am married and have four children.

Dilivar Khan Bahadur Khan, a robust man of cheerful disposition, said. I am 45 years old. I am a cabman. I work ten hours daily and earn about a rupee a day. I have smoked three annas worth of *chundool* daily for the last eight years.

Nabab Khan Bahadur, said. I am 45 years old. I am a tin-maker. I work nine hours and earn ten annas daily. I have smoked three annas worth of *chundool* daily for the last ten years. I am married and have children. My health is very good. I have nothing to complain.

Sekh Ali Mahomed, in very good condition, said: I am a baker and am 40 years old. I earn ten annas daily. I have smoked two annas worth of *chundool* daily for the last ten years. I am married and have three children.

Sawlal Bal Govindlal, a well-built young man, said: I am 29 years old. I am a photographer and earn about three rupees a day. I have smoked six pice worth of *chundool* daily for the last three years. My health is very good. I work seven hours daily. I am married and have two children.

Sawli Rama, in very good health, said: I am 30 years old and am a cart-driver. I work twelve hours daily and earn ten annas. I have smoked one annas worth of *chundool* daily for the last five years.

Din Mahomed Ekoo, slightly withered, said: I am 50 years old. I am a beggar and earn six annas daily. I have smoked two annas worth of *chundool* daily for the last ten years. I took it for asthma. I am better now, but have not completely recovered.



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TRILBY.

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OF THE
EAST INDIAN ASSOCIATION.

July 1892.

In opening the proceedings the CHAIRMAN (Sir Rupert Lothbridge, K.C.I.E., M.P.) said:—Ladies and Gentlemen; we have this afternoon the great advantage of being addressed on a subject that must be interesting to all of those who are connected with India, by a gentleman who is admitted on all sides to be one of the first living authorities on the subject on which he will speak to us to-day. (Hear, hear.) For that reason, and because I hope that this meeting will at once plunge *in medias res* to the business before it, I will not detain you further than to say that I now call upon Sir William Moore to address you on “The Opium Question.” (Hear, hear.)

SIR WILLIAM MOORE then read his paper as follows:—I scarcely need mention to the members of this Society, that opium is prepared from the poppy (*Papaver somniferum*). The poppy heads or capsules are scarified at the proper time (in Malwa towards the end of March), and the juice which exudes from such incisions is scraped off and collected. Opium is a very complex substance, the active principles it contains are numerous, and different samples vary much in composition. Both opium itself, and the various principles which may be extracted from it by the chemist, act differently on various systems, constitutions, and temperaments, and in different diseased conditions. Habituation to the drug also modifies its action. The most important constituents of opium are morphia and codena, both of which occur in connection with meconic acid. Next there is narcia. All these are narcotic in action, but observers have reported very differently as to their powers. Then there is papaverine, which, used alone, exerts strong narcotic powers, without inducing any previous stage of excitement. Next there is a group

comprising narcotin, thebaia, laudanum, and cryptopin. Of these the most important is narcotin, which has been ascertained to possess considerable antiperiodic powers. Various other constituents of minor importance have been isolated by chemists, and there are also gum, caoutchouc, resin, and colouring matter. Although the different constituents may vary somewhat in their actions, and although opium itself may vary somewhat in its action, still, practically speaking, there is always sufficient similarity of influence to warrant us speaking of the physiological action of opium. Opium and its preparations as prescribed by physicians are mostly used for the alleviation of pain, and to procure sleep. I am not, however, considering the effects of opium when prescribed by physicians, but the effects of opium when taken by the habitual consumer. This effect depends on the manner in which the opium is taken, on the amount taken on the constitution of the person, and on the quality of the opium. First, as to smoking. It should be understood that it is not crude opium which is smoked, but a preparation of opium, known as *chandul* or *chandoo*, made by boiling, straining, and boiling again. It has been said that *chandul* contains all the active principles of opium in a concentrated form. I am not aware that *chandul* has ever been submitted to critical chemical analysis. Let it, however, be admitted that in *chandul*, the active principles of opium are concentrated. When it is considered how *chandul* is smoked, it becomes perfectly evident, that much of the active principles of the opium must be destroyed. The bowl of the opium pipe is so made as to afford a small hole only. Into, or rather on to, this hole, a little ball of *chandul*, the size of a large pea, is placed, and it projects above the surface of the bowl. The *chandul* is then held close to the flame of a lamp where it burns, frizzles, and sometimes blazes, vapour at the same time being drawn up through the stem of the pipe. It must, therefore, be evident that much of the active principles of the opium are dissipated and destroyed by heat. The narcotic principles passing through the pipe from the deflagrating *chandul*, must be small indeed. But, if inhaled, they are brought into almost direct communication with the blood as it passes through the spongy texture of the respiratory organs. On the principle *fiat experimentum in corpore vili*, I smoked a *chandul* pipe in the opium shops of Bombay, and experienced no more effects than from smoking a Trichinchoroot. When

repetition of a pipe does produce result, there is first a slight stimulation or exhilarating feeling which pervades the whole system. After other pipes are taken there is a tendency to doze, much as occurs after a first, second, or third glass of "brandy hot." There is this difference, however, between the effects of opium and of spirits when taken to excess. With the opium smoker the different stages of alcoholic inebriety, the friendly, the argumentative, the captious, the communicative, the sentimental, the quarrelsome, the maudlin, affectionate, and the extremely drunk, do not develop in opium smokers.

If pure chandul were always smoked there would be no ill effects whatever. But this is not the case. There is a preparation known as *muddut*, and it is significant that muddut means help, assistance, aid. Muddut is made from the scraping of opium pipes, refuse of chandul, dried bran, or even dried cow dung. And there is *tyechandoo* composed of the refuse of opium pipes, the refuse of opium, gungah or bhang, and bad tobacco. Tobacco smokers know the difference between good and bad or adulterated tobacco. And as for wine and spirits, as the wine merchant said on his death-bed, as his last advice to his sons, "Remember! wine is made of everything, sometimes even of grapes." So it is with opium, which is often saddled with injurious effects which should be attributed to adulteration. It has been ignorantly stated that opium smoking is much more deleterious than eating it, or than drinking opium water. Now when opium is eaten, all the active principles are introduced into the system. Opium taken into the stomach lessens both secretions and movements of that organ, and so checks digestion. The opium itself has to be digested and absorbed before it passes into the system. When this has been accomplished, there is the same excitement and soothing effects as from smoking. But, as a matter of fact, while it must be admitted that chandul smoking is less injurious than opium eating, still opium eating is not the utterly destructive habit which it has been portrayed. The effects of opium taken in any manner are altogether on the nervous system, and, however great, they pass off. There is no organic disease traceable to the use of opium, whether used in moderate quantities or in excess. At first there may be a tendency to constipation, and when taken for a long time in excess it may cause, in some constitutions, a semi-hysterical condition, with tendency to diarrhoea. These are functional disorders,

and functional disorders only are induced by even the improper use of opium. On this point there is remarkable consensus of authority. Sir G. Birdwood states that he "never knew a single instance of death from its use," excepting of course when taken as a poison. Sir J. Fayerer says, "on medical grounds I see no reason for advocating the abrogation of the present regulations concerning opium in India." Surgeon Lieut.-Colonel Hendley, C.I.E., "has never seen life shortened by the habitual use of opium." Surgeon-General Murray says, "opium has a real place among the gifts of God for brightening and cheering life in a hot and unhealthy climate." Dr. George Watt says, he "searched in vain amongst the ordinary people of the country (India) for evidence of its injurious effects." Dr. William Pearse says, "I cannot recall a single instance of evil from its use." Dr. Mouatt states that in 56,392 of dispensary patients in Bengal, there was not a single one of disease or death attributed to the use or abuse of opium, and yet there were not a few habitual consumers. Also that in the Province of Bengal, during a period of six years, there were 302,374 persons sentenced to jail, of whom 6,717 died, but not a single case of disease or death was attributable to opium. Dr. Mouatt moreover adds, that the same remark applies to the crimes for which the people were incarcerated. Now all these are quiet recent authoritative utterances, called forth by the recrudescence of activity of the Anti-opium Society. If necessary I could produce scores of other similar statements of an earlier date.

But if alcohol is taken to excess, diseases are sooner or later induced in the most important organs of the body. Fatty degeneration occurs, the liver and kidneys become affected, the heart participates, paralysis may occur, or the person may be cut off by delirium tremens. Then there is this difference between the dipsomaniac and the opium-maniac. While we may be perfectly certain the latter will always retain the attitude of repose, we never know when the former may not try to kill his wife, his friend or himself. Now I am pleased to be able to comply with the invitation of the Council of this Society by contributing a paper on this opium question. Because it is a subject which demands ventilation. Because I have some reason to think that at the next general election it will be made more or less a party question. Because for a long time past the Society for the suppression of the opium traffic have had the ear of the public without much endeavour by those really acquainted with the subject, to place the other

side of the matter before the public. There are a class of people in this grand-motherly England, who, having no desire to trouble themselves by investigating matters, are ready to accept with astounding credulity the *ipse dixit* of those who speak loudest and with the greatest confidence, whether officers of the Salvation Army, quack doctors, or anti-opiumists. Especially is this the case when religious sentiment is made a factor, and which the anti-opiumists, wise in their generation, have not hesitated to use as the lever of their work. Some of their proceedings are much on the lines of the Salvation Army, without the excuse of so good a cause. They have recently had Sandwich men parading the streets, "Opium: the Anglo-Indian curse of China" being displayed in gigantic letters. They have been selling sensational and silly pamphlets at a penny a piece. They have collected subscriptions from the public. They have held meetings at which, as Mr. Bhowagree told us at the Society of Arts, only anti-opiumists are allowed to speak. Here is a specimen of anti-opium oratory. "This Government of India which is so beslaved by the lick-spittles of the Anglo-Indian Press, and by an equally slavish press here in England, this Government, I say, would rather consign countless millions to eternal damnation than abate one penny of this infamous revenue. I say to you that God's curse will rest on that Government, and that it will rot away." As the *Times of India*, April 16th last, observed, "there are only two classes of people who would possibly speak like this at a public meeting: raving lunatics, or the worst or most unscrupulous of party agitators."

Then the anti-opiumist have induced five thousand medical men of the United Kingdom to sign a declaration to the effect that "the use of opium is morally and physically debasing, and associated with many and great dangers to the people of India." What these dangers are, however, is not stated. The anti-opiumists have also formed a "Ladies Anti-opium Urgency League." For the benefit of those desirous of joining the Ladies' Anti-opium Urgency League, I will mention that Miss Rachel Braithwaite, 312, Camden Road, should be addressed. You will find on the Committee some sixteen Madames, and, delightful! seven or eight Misses!

Societies in their constitution are very like joint-stock companies. Noblemen and bishops should be president and

vice-presidents, and many people with handles to their names should be on the board of management, or as it is more usually and grandiloquently called, the Council. This being accomplished, the *oi'polloi* may with confidence be invited to become members and to contribute to the funds. It must not be forgotten, however, that an energetic paid secretary is a *sine qua non*. One of the principal qualifications of a secretary is ability to continually represent his Society as doing "a good deed in a naughty word." Evidently it would seem from what has been said of the recent action of the Anti-opium Society, the able energetic secretary does not mean to lose a remunerative post if he can help it! Mistakes, however, are made even by Societies, and the obtaining of five thousand medical men's signatures to the evil effects of opium on the people of India, and the formation of a Ladies' Anti-opium League, were certainly mistakes. Now I feel quite sure that the vast majority of medical men signing the paper referred to, know very little more about the use of opium as practised in the East, than the Madames and Misses of the Committee of the Ladies' Anti-opium Urgency League. They, equally with the ladies, know that opium is a poison, and, therefore, think it bad to take, unless prescribed by one of themselves. They, equally with the ladies, have been so instructed by sensational statements, that they have accepted the deleterious effects of opium as an established fact from their youth upwards, or ever since they have—I will not say thought—but heard anything about the matter.

I was dining out the other day, and my next lady neighbour said: "I am really surprised at what I hear of you, advocating so immoral a practice as the use of opium!" I replied: "Excuse me! I have not advocated the use of opium any more than I have advocated the use of wine or spirits, which I observe you do not altogether condemn. I have only said that opium taken to excess is not so injurious as alcohol taken to excess, that opium is almost a necessity of life to some people, and that there is no more immorality in smoking opium, than in drinking wine or smoking tobacco. May I ask why you say it is immoral?" "Oh! because it is!" "But why?" "Oh! because I have heard so!" "Who told you?" "I really cannot tell." "But you must tell now you have brought these charges." "Well! Well! I think it was Mrs. So-and-So." "And who told Mrs. So-and-So?" "I think she heard it at some missionary meeting!" For their own sakes it is to be hoped that the

doctors previously referred to, and the ladies of the Anti-opium Urgency League, have some better grounds for the faith that is in them. This, however, I doubt. I would ask: have these doctors and these ladies, have the missionaries, have the majority of anti-opiumists, have the Secretary and the Honorary Secretary of the Anti-opium Society, has the Goliath of anti-opiumists, Sir J. Pease himself, visited and studied the life and morals of the liquor-shops of London, or of other large British towns? Have they studied the life and morals of the opium shops of the East? I do not mean have they paid a casual visit to such places, but have they gone repeatedly, with the intention of studying the matter? Have the ladies, the doctors, the missionaries, and the members of the Anti-opium Society generally, smoked opium? If they have not done such things, I unhesitatingly say that they are unqualified to form much less to assert many opinions they have so dogmatically asserted

It has been asserted that the British introduced opium into China, whereas there is abundant evidence to prove that opium was produced and used in China centuries before the British took any there. It has been stated that the Chinese Government wished to stop the use of opium, and especially of Indian opium. The latter wish was probably sincere, the former certainly not so. They found payments for Indian opium drained silver from the country, and, moreover, interfered with the amount of revenue obtained from opium cultivation in China. As a matter of fact, the Chinese government wanted Indian competition out of the field. It has been roundly asserted that Indian opium is rapidly destroying the Chinese nation! Whereas the Chinese, carrying their opium pipes, invade the world. In almost all walks of life the Chinaman can compete with and beat the European, surpassing him in industry, sobriety, and carefulness of living. The Chinese have proved themselves the strongest, most industrious and enduring, as well as the most thrifty and prudent, of all people. A Chinaman will work for very small wages, and live upon food a Britisher would scorn. And opium enables him to do this.

The opium smoker is said to be betrayed by his "emaciated appearance, lank and shrivelled limbs, sallow visage, tottering gait, feeble voice, and general imbecility." This is true only from a very excessive use of the drug. It would be just as true to assert that the spirit drinker is

betrayed by delirium tremens, which only occurs from great excess. As before observed, there is no organic disease the result of opium. A great point has been made of the Eastern practice of dosing children with opium. Doubtless both in India and China this causes many deaths of children. But so has opium in this country, in the guise of soothing syrups, cordials, elixirs, &c., preparations which are not presented at the next shop round the corner to Indian and Chinese mothers of fractious babes.

It has been asserted that the habitual use of opium terminates life in about five years; now I was acquainted with natives of India, who had used opium from boyhood, and who at forty, fifty, or even the grand climacteric of sixty-three were hale and hearty as any of their fellows. One of the best Indian servants I ever had was a confirmed opium smoker. He was with me many years, and travelled many thousands of miles with me, dying recently at an advanced age.

It has been stated that a person once using opium cannot give it up. This is incorrect. Many smoke one day and not again for a week. As a matter of fact, however, most smokers finding no harm, but rather benefit from the practice, do not abandon the habit. Neither do they, as has been asserted, continually increase the dose.

Maladies for which opium is taken have been ignorantly attributed to opium. Opium is credited with producing that for which it is taken. I here quote from my description of "The Opium shops of Bombay":—

"Many of the *habitues*, although not in reality very old, are yet wizened, prematurely old, and debilitated. Most, like Cassius, have a lean and hungry look, as if suffering from famine. "Sleek headed" men are in a minority. Some enter like animated charnel houses, with merely skin and flesh enough to conceal the pathological horrors they contain. *Yet this is not attributable to opium.* It is the general manner of life, the unsanitary surroundings, want and disease, which produce a similar class in other large cities where opium is not smoked and where gin takes its place. Thus person suffers from a bad cough, and is evidently asthmatic or consumptive; that person is weakened by rheumatism; a third is shivering in the cold stage of ague; a fifth has some irritating and painful skin disease: a sixth has suffered from want of food, and to appease the hungry

edge of appetite flies to opium, as others have recourse to opium for the relief of pain. Probably two-thirds belong to one or other of the classes referred to, and, in my humble opinion, they do much better for themselves by smoking *chandel* than they would do by drinking country liquor. Those who cast stones with such virulence and so promiscuously at these poor opium smokers, do so in ignorance, and without the grace of that best of virtues, charity. They ignorantly regard the maladies they see in opium houses, *not* as diseases for the relief of which opium is taken, but as the effects of opium, and on such mistaken grounds uncharitably condemn. . . . Men having a good digestion—which someone coupled with a bad heart—after dining sumptuously, may leave their domestic bliss, and with full pockets attend the meeting of the Anti-opium Society, and there condemn opium smokers one and all. The Pecksniffian strain so often adopted, may be paraphrased into, ‘Oh! my worldly friends, pursuing the guilty mazes of opium dissipation, how easy it is to be happy if you would only be good!’ But a person ignorant of natural history is unable to consider a fresh water *polype*, otherwise than as a sort of animated weed, certainly not fit for the table; similarly a person ignorant of the various motives which lead to opium smoking, is unable to differentiate between the use and abuse of the drug, and is, therefore, altogether uncharitable to the defects of poor human nature.” As with gin drinking, so with opium smoking, the practice is much influenced by the good or bad sanitary surroundings of a population.

It has been stated that the use of opium accounts for the number of beggars in Chinese cities. But mendicancy is not confined to Chinese cities. It is common to all Eastern cities, especially where certain religious creeds prevail, and particularly if under a native government: as the streets of Constantinople, Bagdad, Russorah, Cabul, and many other places, bear witness. As showing the deleterious effects of opium, a great point has been made of the fact that remedies for the effects of opium are advertised by Chinese physicians. O dear! Scarcely an English newspaper can be taken up which does not advertise nostrums for the results of dissipation. In the medical journals may be seen the advertisements of dozens of Homes for Dipsonmaniacs, which abound in this goody-goody country. It does not, however, appear that

the Chinese have yet regarded the use of opium as so destructive, as to necessitate asylums for those indulging in its use.

It has been stated that opium causes sterility. In my "Opium shops of Bombay," I have given reasons why this is not the case. Moreover, the population of China shows no sign of decreasing, and the population of India has increased during recent years to an alarming extent.

The use of opium, it is said, not only injures the health but also the morals of the Chinese. Morals have differed at different periods of the word's history. They differ now in different countries. Talking of Chinese morals is as much "clap-trap" as talking of the morals of the night-side of London! John Bull has been called upon to view opium with horror, because it has been said to be so powerful that a man must lie down to smoke it. He cannot smoke it sitting or standing up like a Briton takes his gin or beer. This is utter nonsense; opium may be smoked in any posture. Custom, convenience, choice, and the manner in which opium shops are fitted, led to the habit of reclining to smoke opium, just as custom, convenience, choice, &c., led to the habit of the Romans reclining at their banquets.

But perhaps the most astounding statement which has been made is, that so much ground being taken up for opium in India, is the cause of famines there, sufficient ground not being left for cereals; the fact being that only a decimal proportion of the cultivatable ground in India is given to opium, and on this ground maize or vegetables are often grown when the opium crop is off. It was roundly asserted that "the cultivation of opium in Malwa diverted agricultural products to such an extent, that in the neighbouring province of Rajpootana 1,200,000 human beings died of starvation or of the diseases caused thereby." Now the Anti-opiumists making this and similar statements, must have been grossly ignorant, or have designedly ignored all rectitude. As regards the Rajasthan famine, I know (having been there at the time) that the famine of the first year was caused by the total failure of the rains, and of the second year by the ravages of locusts. And I also know, that hundreds of thousands of people emigrating from the famine districts found food for themselves and cattle in the opium-growing state of Malwa. And I also know that opium saved many lives during the famine by enabling the people to live on less food

and by checking that tendency to fever and bowel complaint which famine excites.

It has been stated that the Indian ryōts are forced to grow opium. This is positively untrue. It has been stated the Indian Princes in whose territory opium is grown, Holkar, Scindiah, &c., would gladly give up the revenue they derive therefrom. They would do this with about the same amount of gladness as the hundreds of thousands of Indians who now obtain a livelihood from the cultivation, sale, and other items connected with opium, would give up their means of living at the instance of irresponsible London agitators.

It has been stated that the opium traffic exerts a demoralising influence on the Government of India because the facility with which revenue is obtained from opium prevents attention being given to other matters. But the Government of India may claim a progress in every way during the last two or three decades which has never been equalled in India, nor probably in any other country. Yet an anti-opiumist has publicly said that the demoralized Government of India watches unmoved the "sale of hundreds of young girls into immorality in order that their depraved parents may be enabled to purchase more of the deadly opium," and has also implied that her Majesty the Queen Empress "fosters a traffic which, as has been repeatedly pointed out, is the means of decaying thousands of innocent young girls into dens of infamy." (*Vide Times of India*, April 16th, 1892.)

There is only one word which can be truthfully applied to such gutter-eloquence, and of which the anti-opiumists ought to be thoroughly ashamed.

It has been over and over again stated that opium was the cause of war with China, and that the admission of opium into China was forced on the Chinese at the point of bayonet and mouth of the gun. Now at a meeting of the Society of Arts, April 22nd last, Mr. George Batten, late of the Bengal Civil Service, read an able paper on the opium question. There were present at the meeting, Sir Thomas Wade, G.C.M.G., and Mr. Horatio Law, C.B., the officials who actually conducted the treaty with the Chinese, and these gentlemen stated that the Chinese admitted opium, amongst hundreds of other articles on the tariff, as a legal article of import, not under constraint, but of their own free will. Yet this has been contradicted by anti-opiumists who were not in China at the time, were not officially connected in any way with the

conduct of the matter, and who could have no access to the documents relating to the matter. Therefore Mr. H. Lay, C.B., read a paper at the Balloon Society, on April 22nd last, entitled "Did Lord Elgin force opium on China in 1858?" I moved a resolution, which was afterwards carried, to the effect that this meeting having heard Mr. Lay's paper, consider it to be conclusively proved that opium was not forced upon the Chinese tariff. I took occasion to say that I feared from my experience of anti-opiumists they would not be convinced even if an angel from heaven appeared to them, or one rose from the dead. In their obstinacy they reminded me of the person who declined to change his religion if he were certain of going to heaven therefrom. And sure enough, an amendment was handed up to the effect that the meeting did not consider it proved that opium was not forced on the Chinese tariff. Which amendment, I have reason to know, was written *before* the meeting had an opportunity of hearing nearly all Mr. Lay had to say on the subject!

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Lastly, the anti-opiumists will not admit that any benefit is derived from the use of opium. I have no time to detail the benefits which are derived further than has been already done. But if it be asked why the natives of many parts of India and of the East take opium, require opium, and are benefitted by opium, I reply (so far as Indians are concerned) as follows. Numbers are born of semi-starved parents, they work hard under a tropical sun, they live on a diet the use of which is semi-starvation. Many are in a condition of chronic ill-nourishment from their youth upwards. They are latently, if not patently, scorbutic, and they are so prone to bowel affections, that diarrhoea has been called *Morbus Bengalensis*. They are still more prone to *tup* or *bukhar* (fever), a fever which often does not resemble any of the types described in text books, but is the same character of fever as the fever of prolonged over-exertion written of by Dr. Knott of Dublin, or the fatigue fever of Mon. Peter.

The condition of these people has thus been scientifically stated by Dr. W. Pearse, "their protoplasm is of a very expended or exhausted kind, and in a state of unstable equilibrium, with weak molecular bonds." To very large numbers any other form of stimulant than opium is debarred, either by cost or sect. It is these conditions, climatic, dietetic,

social, and country produce, which impels to the use of opium as almost a necessity of life.

The anti-opiumists would altogether abolish the use of opium in India excepting when ordered by a physician. If this were done what would happen? Well! this would happen! The last stage of hundreds of thousands of poor people in India would be worse than the first. Thousands would be thrown out of employment. The person suffering from want of food would not be able to appease his hunger by the customary dose of opium, and when scarcity or famine occurs, thousands more would die than before. The person having to undergo great physical fatigue would not be able to render himself proof against it by opium; neither would he be able to share the opium with his camel or horse, which, especially before the days of railways, was a point of honour with the rider. The Rapoot would not be able to offer the stirrup-cup of *umal pawnee*-opium water--(of which I have often partaken) to his friend as the latter leaves before the grey of the morning, or with the rising of the moon in the evening, for a thirty mile ride over the sands of Marwar, Bickaneer, or Jeysulmeer. The opium pipe could not be introduced as now, when, after the evening meal, it takes the place of the wine or spirits consumed in other countries. Thus thousands would be debarred from a harmless enjoyment. But perhaps the worst results would fall upon the frequenters of the opium shops, many of whom, as before described, going there to obtain relief from pain. Neither could the dwellers in malarious districts protect themselves from fever and ague by the use of opium, as is the case especially in Orissa, the Godavery districts, Guzerat, and many other parts of India. The native princes, in whose territory opium is produced, would be thoroughly disgusted at their treaties being broken, at the loss of revenue which they would suffer. And the Government of India would lose some six millions annually. To meet such a loss of revenue the cotton duties would have to be reimposed, and the salt tax doubled, or the income tax multiplied by six. This is not, however, all the loss which would be incurred. Poppy seeds are an important article of consumption, and of commerce. They are eaten, they afford an oil, which is expressed both in India, and from seeds imported to Europe. The oil-cake is eaten by the poorer classes, and also much is given to cattle. The young seedlings, when first weeded, are used as vegetables. It has been

calculated by Mr. George Batten, that when all losses to India are estimated, which would result from the demands of the anti-opiumists being carried out, the sum total would amount to thirteen millions sterling annually!

An enforced revolution of social habits and customs, offence to the Indian princes, increased taxation, while hundreds of thousands of people are thrown out of employment, is certainly not the way to retain a satisfied, loyal India, even if it be compatible with retention at all. And all for what? Because a small proportion of persons using opium do so to excess, and thus afford an irresponsible, and, I will add, ignorant body of agitators in London, a slight basis on which to raise a superstructure of sensational fallacies, for the horrification of the British public, and the delusion of the House of Commons. It has been said that India will be lost on the floor of the House of Commons, and if the demands of the anti-opiumists were granted, another step towards such a consummation would be taken. Let us hope for a strong government; a government strong enough to tell the anti-opiumists plainly that they will not be permitted to dominate over hundreds of thousands of persons in the East, as to what they are to eat, drink, or avoid. Suppose, for instance, a Mahomedan nation controlled an European nation, and altogether interdicted the use of spirits and tobacco. How would the anti-opiumists, many of whom, at least, are not tee-totalers, like that?

Deputy Surgeon-General CHARLES MOORE JESSOP said that at 1 o'clock that day he saw that his friend Sir William Moore was going to read a paper and he at once hastened home, got a certain report, and brought a couple of cases that might interest the meeting. About twenty-two years ago he had to go to Labuan with reference to some disease among the Malay soldiers then quartered there. They were accused of smoking opium in large quantities. On investigation he found this was not the case, and therefore he had to go into the subject of the quantity of opium people could smoke—that Malays, or Chinese, or English could smoke—without causing disease. The bottle he held in his hand held about an ounce. It did not weigh an ounce and a quarter. The other small horn weighed not quite half an ounce, and contained about thirty-five cents' worth of opium. The ordinary smoking quantity was

thirty-five cent's worth. A man could smoke that without the slightest inconvenience. Some of the Malay soldiers did not smoke quite so much. An ordinary smoker could smoke an ounce of this without inconvenience, and is none the worse for it. A very "immoral" Chinaman, as he would be called perhaps, could smoke two ounces of this, but it was very few who could afford this because it was rather expensive. In Ceylon the soldiers could obtain opium much cheaper than in Labuan. Dr. Treacher had said, "A Chinaman can smoke half a dollar's worth a day and not be particularly ill with it either." A moderate smoker used ten or twenty cents' worth. Thirty-five cents' worth weighs 130 grains. The Report he held in his hand stated that to have been ascertained exactly by filling a thirty-five cent box with prepared opium. He did not think he had anything more to say, except that he had served in China three or four years at one time, and a year and a half at another, and he had seen a good deal of the Chinese and their opium habits. He could not say that he ever discovered any thing injurious, or that the people looked in the wretched condition described by some persons as the effect of smoking opium. He had taken the evidence of the Chinese in Singapore and Hong Kong, and they none of them said it was in any way injurious. He did not think he need say anything more.

Mr. W. C. MODI said on account of the shortness of time he should confine himself to what he had himself seen in various parts of India—he meant Rajpootana (Ahmedabad) and Guzerat. On account of the agitation in connection with the opium trade he had occasion to talk with people who knew very much about it, and he himself had had some experience in individuals and communities who were habitual opium eaters. He might say, to begin with, that generally the statements made in the paper read by Sir William Moore bore out the experience of those who knew something more than superficially about the opium users of Rajpootana. He could not say about other parts of India. If the effects of opium were to be judged from the condition of the physique or the morals of the people, then he would say the physical condition of the people of Rajpootana and the absence of crime on account of opium eating was a practical refutation of those who said that opium eating destroyed the people. For six years he had many occasions of coming into contact with people who were habitual opium smokers. That was

during his practice at the bar there. In the history of crime during those six years he did not see a single case of criminal offence originating from the abuse of opium. Certain of the tribes in certain parts of India were not deprived of their arms, the meeting would be surprised perhaps at knowing that although they are habitual opium users they never used their arms in any way while under the influence of opium or after. It could not be so said of those who took alcohol to excess. So far as India was concerned he had seen the most terrible crimes committed resulting from the excessive use of country liquor called bhang, but he had never seen any arising from opium. He would ask whether if you deprived the people of opium you would succeed in making them better or worse? His belief was, that if you deprived them of opium they would go to worse things. If opium was taken from them and re-placed by country liquor or bhang, or inferior whisky or brandy, then you would be placing a greater evil there in place of a lesser one. As regards that gentleman who spoke about the dens in Australia, was it not a refutation of the ill-effects of opium when he said the men were most industrious? He had seen the opium eaters in India enjoy very long life, and they managed their property as well as any sober people on the earth.

Mr. ROBERT H. ELLIOT: Sir Roper Lethbridge, ladies and gentlemen,—I have the greatest possible pleasure in proposing a hearty vote of thanks to Sir William Moore for his extremely interesting, lively and entertaining lecture. I may say we have heard a very good lecture, and we have had a very animated and interesting discussion. To that discussion I did not add, though I thought of doing so. I will only add one remark now. I think it would be very interesting if we would calculate the amount of opium grown in the world, and then divide it into the vast populations we have to deal with. We should find probably the quantity would not do any harm, and it is highly improbable that there will ever be grown enough to do any harm, certainly not so much as alcohol. You heard one of the speakers say it is very difficult for any person to indulge in opium without falling a victim to it. I have for a great many years past always carried my opium pipe about with me, and I should be sorry to part with it for a single day.

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PAPER READ BY MR. GEORGE BATTEN, BENGAL C. S.

What are the reasons put forth for demanding the despotic destruction by a foreign country of a valuable Indian industry which, besides satisfying an internal demand in India itself, provides one-tenth of the whole export trade of merchandise from India ?

The basis of this demand is the hypothesis that, except for medicinal purposes, the use of opium is wholly pernicious, that it demoralises and ruins, body and soul.

It seems at first to have been valued for its medicinal qualities ; but that it was not confined to this is proved by quotations from the Chinese poets of the 10th century. One, named Su Chê, writing on the poppy, which he grew in his garden, says :—

“ It is sown with wheat, and ripens with panicked millet ; when growing, it may be eaten like the vegetables in spring. The seeds are like autumn millet. When ground, they yield a sap like cow’s milk ; when boiled, they become a drink fit for Buddha. Old men, whose powers have decayed, who have little appetite, who, when they eat meat, cannot digest it, and when they eat vegetables cannot distinguish their flavour, should take this drink. Use a willow mallet and a stone basin to beat it. Boil it in water that has been sweetened with honey. It restores tranquility to the lungs and nourishes the stomach. For three years the door has been closed, and I have gone nowhere and come back from nowhere. I see here the ‘ Hermit of the Shade ’ (a Taoist priest) and the long-robed Buddhist priest ; when they sit opposite I forget to speak. Then I have but to drink a cup of this poppy-seed decoction. I laugh, I am happy, I have come to Ying-

ch'uan, and am wandering on the banks of its river. I seem to be climbing the slopes of the Lu Mountain in the far West."

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I will now proceed to discuss the crucial question as to the effects of consuming opium, of which there are various forms. In China the usual form is by what is called smoking opium. In India it is eaten. In Europe it is drunk in the form of laudanum, or a tincture prepared in spirits of wine. We must consider what is the effect on the average consumer, and not confine our attention to the cases of those persons only who indulge in the habit to excess, cases which I shall show are exceptional.

The Anti-Opium Society look at only one side of this question, and they arrive at their conclusions by generalising over the whole number of opium consumers the results observed or recorded in the case of frequenters of what are called "opium dens." Even in these cases they make no allowance for the fact that many of the indulgers in the drug have been led to the habit by painful diseases, from which they have sought and found relief in opium, and that these diseases—not due but antecedent to the resort to the drug—largely account for the wretched appearance and condition of the patients. This is much as if one who derived his knowledge of the effects of alcohol solely from the gin palaces or lower drinking shops in London, should conclude that habits of intoxication, brutality, and social and physical degradation there to be seen, were typical of the mass of alcohol consumers in England; in short, that every one who was not a total abstainer was a confirmed drunkard. We know this is untrue, and that the great body of Englishmen, whether of the upper or the working classes take their liquor in moderation and with positive benefit to themselves. So, too, with the consumers of opium in China and India. To prove this, there is the evidence of numerous Englishmen who have resided for a long time in those countries, and whose duty it has been to acquaint themselves with the facts. Some of this evidence I will put before you.

It may be safely said that all but a very small percentage of the people of this country are absolutely ignorant of the normal effects of the habit of using opium. The popular ideas on the subject which prevail, are largely due to Thomas De Quincey who, in 1822, published the confessions of an English

opium eater. Many have read this fascinating work, and many more have heard of it, and look upon De Quincey as the "shocking example" of such a habit. But I venture to say that his confessions completely disprove the allegations put forward by the opponents of the use of the drug. De Quincey (I am quoting Mr. Henry Morley) inherited a delicate and nervous constitution. His father died of consumption at the age of thirty-nine. In his youth he ran away from school, and, in the course of his subsequent adventures, passed through a period of hardship and want. He wrote, that while wandering in Wales, where he seldom slept under a roof, he was reduced to one meal a day.

"From the keen appetite, he says, produced by constant exercise and mountain air, acting on a youthful stomach, I soon began to suffer greatly on this slender regimen, for the single meal which I could venture to order was coffee or tea. Even this was at length withdrawn; and afterwards, so long as I remained in Wales, I subsisted either on blackberries, hips, haws, &c., or on the casual hospitalities which I now and then received in return for such little services as I had opportunity of rendering."

Soon after this he came to London.

"And now began the latter and fiercer stage of my long sufferings; without using a disproportionate expression, I might say, of my agony. For I now suffered for upwards of sixteen weeks, the physical anguish of hunger in various degrees of intensity, but as little perhaps as ever any human being can have suffered who has survived. . . . Let it suffice to say that a few fragments of bread from the break-fast-table of one individual (who supposed me to be ill, but did not know of my being in utter want), and these at uncertain intervals, constituted my whole support."

To these hardships he attributes the pains, which subsequently drove him to the daily use of opium. In 1804, when he was just nineteen years of age, after suffering for about twenty days from excruciating rheumatic pains of the head and face, with hardly any respite, at the advice of a friend he took his first dose of laudanum. He thus describes the result:—

"That my pains had vanished was now a trifle in my eyes; this negative effect was swallowed up in the immensity

of those positive effects which had opened before me—in the abyss of divine enjoyment thus suddenly revealed.”

From this time, for about eight years, he regularly took laudanum, though not daily. He writes:—“And, how do I find my health after all this opium eating?” And, he thus answers the question:—

“If I dared to say the real and simple truth, though, to satisfy the theories of medical men, I ought to be ill, I never was better in my life than in the spring of 1812; and I hope sincerely that the quantity of claret, port, or ‘particular Madeira,’ which, in all probability, you, good reader, have taken and design to take for every term of eight years during your natural life, may as little disorder your health as mine was disordered by the opium I had taken for eight years between 1804 and 1812.”

In this last year he suffered much in bodily health, from distress of mind connected with a very melancholy event, and in 1813 the internal pains he had suffered from in his boyhood again attacked him. He then began to take opium daily, and the habit so grew upon him, that in a few years he was taking it at the rate of 340 grains a day, or about half a pint of laudanum. With marriage in view, he gradually reduced it to 40 grains. In 1816 he married, and had a large family of sons and daughters. He occasionally relapsed into excess of opium-taking, until the close of 1844. From that time he reduced his allowance to six grains a day, and, in his latter years De Quincey’s life passed peacefully, free wholly from distress of mind. He died in 1859, in his 75th year. Here we have, then, the instance of a man, of a naturally delicate and nervous constitution, whose early life was subject to great physical hardship, who from the age of 19 indulged in the use of opium—for a long period in excessive quantities—and who yet retained his mental qualities unimpaired, led an active literary life, was one of the most brilliant, accomplished, and intellectual writers England has produced, and who lived to the good age of 75 years.

Now, what does De Quincey, with his unparalleled experience, say of the effects of opium-taking? Here are his own words with respect to its bodily effects:—

“Upon all that has hitherto been written on the subject of opium, whether by travellers in Turkey (who may plead

the privilege of lying as an immemorial right) or by professors of medicine, writing *ex cathedra*, I have but one emphatic criticism to pronounce—Lies! lies! lies!”*

Again—

“It is not so much affirmed as taken for granted, by all who ever mention opium, formally or incidentally, that it does or can produce intoxication. Now, reader, assure yourself, *meo periculo*, that no quantity of opium ever did or could intoxicate. As to the tincture of opium (commonly called laudanum), *that* might intoxicate if a man could bear enough of it. But why? Because it contains so much proof spirit, and not because it contains so much opium. But crude opium, I affirm peremptorily, is incapable of producing any state of body at all resembling that which is produced by alcohol, and not in *degree* only incapable, but even in *kind*. It is not in the quantity of its effects merely, but in the quality that it differs altogether. . . . The main distinction lies in this, that whereas wine disorders the mental faculties, opium, on the contrary (if taken in a proper manner), introduces amongst them most exquisite order, legislation, and harmony.”

With respect to the allegation that the elevation of spirits produced by opium is necessarily followed by a proportionate depression, De Quincey simply denies it—

“Assuring my reader that for ten years, during I took opium at intervals, the day succeeding to that which on which I allowed myself this luxury was always a day of unusually good spirits.”

Again—

“With respect to the torpor supposed to follow, or rather (if we were to credit the numerous pictures of Turkish opium eaters), to accompany the practice of opium eating, I deny that also. Certainly, opium is classed under the head of narcotics, and some such effect it may produce in the end; but the primary effects of opium are always, and in the highest degree, to excite and stimulate the system. This first stage of action always lasted with me, during my noviciate,

* Since De Quincey wrote this, the views of the medical profession as to the effects of opium consumption (especially such members of the profession as have had wide experience in India and China) have greatly modified, and are now more in accordance with the conclusions of De Quincey.

for upwards of eight hours; so that it must be the fault of the opium eater himself, if he does not so time his exhibition of the dose (to speak medically) as that the whole weight of its narcotic influence may descend upon his sleep."

De Quincey, in fact, used to take his dose before going to the Italian Opera, as he found it greatly increased his mental activity and appreciation of the entertainment. He observes that it is remarkable that, during the whole period of years, through which he had taken opium, he had never once caught cold (as the phrase is); not even the slightest cough. It was not until De Quincey commenced to wean himself from the habit of taking excessive doses of the drug, that he experienced what he calls the pains of opium. It kept its hold on him "by the tortures connected with the attempt to abjure it." Nevertheless, he succeeded, in a few weeks, in bringing down the quantities to a moderate amount. He writes—"the issue of my case is at least a proof that opium, after a 17 years' use and an 8 years' abuse of its powers, may still be renounced."

So much for the experiences of an English opium eater. They are quite consistent with the assertion that the moderate use of opium, by a person in good health, may be continued for years, not only without any harmful effects, but with absolute benefit.

Let us now see what is the effect on the Chinese, who resort to the more innocuous habit of smoking opium. In February, 1882, three lectures were given in St. James's hall by the late Mr. William Brereton, and were subsequently published under the title, "The Truth About Opium." Mr. Brereton lived and practised as a solicitor for nearly fifteen years in Hong Kong, where he had daily experience of the custom and effects of opium smoking. He was in no way engaged in the opium trade, and had no pecuniary interest in it, but felt it his duty to endeavour to dispel what he called the unfounded delusions which have taken possession of the public mind on the subject. His book is a store-house of facts and arguments. It is written in a bright and intelligent style, and I strongly recommended its perusal to any one interested in the question. The facts have never been denied, or the arguments answered by any one having a personal knowledge of the subject. I shall take the liberty of quoting largely from this book.

Mr. Brereton commences by stating that, having had daily intercourse with the people from whom the best and most trustworthy information on the subject of opium and opium smoking could be obtained, his experience is that opium smoking as practised by the Chinese is perfectly innocuous; and that this is a fact so patent that it forces itself upon the attention of every intelligent resident in China who has given ordinary attention to the subject. He quotes numerous high authorities in support of this view. The first is Dr. Philip Ayres, Inspector of Hospitals of Hong Kong for many years, who both in India and in China made the subject of opium consumption a special study, and who had a large native practice amongst the Chinese.

In a report to the Government of Hong Kong for the year 1881, Dr. Ayres wrote:—

“I have come to the conclusion that opium smoking is a luxury of a very harmless description.”

In an article of the “Friend of China,” written by Dr. Ayres, he says:—

“My opinion is that it [opium smoking] may become a habit, but that that habit is not necessarily an increasing one. Nine out of twelve men smoke a certain number of pipes a day, just as a tobacco smoker would, or as a wine or beer drinker might drink his two or three glasses a day, without desiring more. I think the excessive opium smoker is in a greater minority than the excessive spirit drinker or tobacco smoker. In my experience, the habit does no physical harm in moderation. . . . I do not wish to defend the practice of opium smoking, but in the face of the rash opinions and exaggerated statements in respect of this vice, it is only right to record that no China resident believes in the terrible frequency of the dull, soddon-witted, debilitated opium smoker met with in print, nor have I found many Europeans who believe that they ever get the better of their opium smoking comrades in matters of business.”

Another authority is Mr. John Crawford, F.R.S., a *savant* of high reputation, who had been Governor of the Straits Settlements, and who had resided and travelled for many years in those parts of the East and India. In 1856, he published a “Dictionary of the Indian Islands and Adjacent Countries.” This is what he writes about opium:—

“ Opium is at present largely consumed in the Malayan Islands, in China, in the Indo-Chinese countries, and in a few parts of Hindustan, much in the same way in which ardent spirits, malt liquor, and cider are consumed in Europe. Its deleterious character—has been much insisted on, but, generally, by parties who have had no experience of its effects. Like any other narcotic, or stimulant, the habitual use of it is amenable to abuse, and as being more seductive than other stimulants, perhaps more so, but this is certainly the utmost that can be safely charged to it. Thousands consume it without any pernicious result, as thousands do wine and spirits, without any evil consequence. I know of no person of long-experience and competent judgment who has not come to this common-sense conclusion.”

He then proceeds to quote Dr. Oxley—

“ A physician and naturalist of eminence, and who has had a larger experience than any man of Singapore, where there is the highest rate of the consumption of the drug.”

Dr. Oxley wrote :—

“ The inordinate use, or rather abuse, of the drug most decidedly does bring on early decrepitude, loss of appetite, and a morbid state of the secretions; but I have seen a man who has used the drug for fifty years in moderation, without any evil effects; and one man I recollect in Malacca who had so used it was upwards of eighty. Several in the habit of smoking it have assured me that, in moderation, it neither impaired the functions nor shortened life; at the same time, fully admitting the deleterious effects of too much.”

Mr. Crawford sums up the question by this assertion :—

“ Not the use, then, but the abuse of opium is prejudicial to health, but in this respect it does not materially differ from wine, distilled spirits, malt liquor, or hemp juice.”

Dr. Eatwell, First Assistant Opium Examiner in the service of the Government, gave the following evidence :—

“ Having passed three years in China, I may be allowed to state, as the result of my observation, and I can affirm thus far, that the effects of the abuse of the drug do not come very frequently under observation, and that when cases do occur, the habit is frequently found to have been induced by the

presence of some painful chronic disease, to escape from the suffering of which the patient has fled this resource. . . . ; As regards the effects of the habitual use of the drug on the mass of the people, I must affirm that no injurious results are visible. The people are generally a muscular and well-formed race, the labouring portion being capable of great and prolonged exertion under a fierce sun, in an unhealthy climate."

• Dr. Eatwell concludes by observing that :

• "The proofs are still wanting to show that the moderate use of opium produces more pernicious effects upon the constitution than does the moderate use of spirituous liquors ; whilst, at the same time, it is certain that the consequences of the abuse of the former are less appalling in their effect upon the victims, and less disastrous to society at large, than are the consequences of the abuse of the latter."

For many years previous to 1858, Dr. Sinibaldo de Mas had been the Envoy Extraordinary and Minister Plenipotentiary of the Court of Spain at Peking. He had travelled much in China, India, Java, Borneo, and Malacca, and learned the Chinese language. In 1858 he published a book in French entitled "*L'Angleterre, le Chine, et l'Inde*," in which special reference is made to the opium question, with which he says he had made himself fully acquainted. I will quote only a few words:—

"It is a well-known fact that in all these countries, notwithstanding their unwholesome climates, the opium-smoking Chinese are remarkably healthy and strong. These very opium smokers are employed as farm labourers, masons, and porters, enduring great fatigue and performing the most arduous labours ; they have acquired such an excellent reputation as colonists that efforts have been made during the last few years to induce them to settle in Lima and Cuba. The percentage of deaths among these people does not exceed the usual rate, and I must confess that having known numbers of Chinese emigrants in the various countries I have mentioned, I have never heard of a single death or any serious illness having been caused by opium smoking"

• Baron Richthofen, the most experienced traveller who ever visited Sse-ch'uan, after noticing the extraordinary prevalence there of the habit of opium smoking, says:—

“In no other province except Hunan did I find the effects of the use of opium so little perceptible as in Sse-ch’uan.”

Mr. Colman Babor, who knew more of that province and its people than any living Englishman, says:—

“Nowhere in China are the people so well off, or so hardy, and nowhere do they smoke so much opium.”

Mr. W. Donald Spence, Her Majesty’s Consul at Tchang, in 1881, visited the capital of Sse-ch’uan. He reported the enormous extent of the cultivation of the poppy, and described whole districts as being one vast poppy field, and he thus speaks of the people:—

“I found the people of Sse-ch’uan stout, able-bodied men, better housed, clad, and fed, and healthier-looking than the Chinese of the Lower Yang-tze. I did not see amongst them more emaciated faces and wasted forms than disease causes in all lands. People with slow wasting diseases, such as consumption, are, if they smoke opium, apt to be classed amongst the ‘ruined victims’ of hasty observers; and amongst the cases of combined debility and opium smoking I saw, some were, by their own account, pseudo-victims of this type. There were some, too, whose health was completely sapped by smoking combined with other forms of sensual excess. And no doubt there were others weakened by excessive smoking simply, for excess in all things has its penalty. But the general health and well being of the Sse-ch’uan community is remarkable, to their capacity for work and endurance of hardship, as well as to the material comforts of life they surround themselves with, all travellers bear enthusiastic testimony.”

Time will not allow me to extend these quotations, although there is a mass of concurrent evidence on the subject. I will, however, add that of Sir Henry Pottinger, H.M.’s Governor-General and Minister Plenipotentiary in China, contained in a despatch written some sixty years ago, to the Foreign Office:—

“I cannot admit in any manner the idea adopted by many persons, that the introduction of opium into China is a source of unmitigated evil of every kind and a cause of misery. Personally, I have been unable to discover a single case of

this kind, although I admit that, when abused, opium may become most hurtful. Besides, the same remark applies to every kind of enjoyment when carried to excess; but, from personal observations since my arrival in China; from information taken upon all points; and, lastly, from what the mandarins themselves say, I am convinced that the demoralisation and ruin which some persons attribute to the use of opium, arise more likely from imperfect knowledge of the subject and exaggeration, and that not one-hundredth part of the evil arises in China from opium smoking which one sees daily arising in England, as well as in India, from the use of ardent spirits, so largely taken in excess in those countries."

The picture drawn by the opponents of opium is that those who are in the habit of using it are a set of degraded, depraved, miserable wretches, enfeebled in mind and body, unfit for the active duties of life—thieves, vagabonds, and beggars. They do not admit—or, at any rate, never refer to the possibility of—the existence of moderate consumers, who, although they take their daily dose, are not only none the worse for it, but are actually benefited. The only exception which I have found is the Venerable Archdeacon Moule, who was for many years a missionary in China, and who has recently published his recollections of his life in that country. The Archdeacon is violently opposed to the opium trade, and has no words too bad for it; but he writes:—"Instances which have come under my notice make me think that opium smoking is already taking the place, not of abuse of alcohol (which it has hitherto held) in Chinese moral estimation, but of the use of alcohol; and that it is becoming possible to take the drug in moderation." He very sensibly adds that the Chinese have a fair right to say to the English people, "If you would prohibit our opium, abolish your alcohol."

But this ingenuous discovery of the possibility of the Chinese taking opium in moderation, as the mass of Englishmen take alcohol in moderation, has been known to every resident of China who has taken the trouble to inform himself of all the facts, and has not confined his attention to opium dens.

The following is the testimony of Mr. Driberg, Commissioner of Excise in Assam:—

“ I am not prepared to admit that the present use of opium in Assam is a ‘vice.’ In most cases it is a necessity. When we first acquired Assam (I now speak of the Assam Valley) every villager grew his own opium, just as he now does his vegetables or his chillies for his curry. He had no tax to pay for his opium field, no restrictions placed on him. The former rulers recognised that a certain amount of the drug was necessary. Taking it broadly, and excluding tea gardens, the valley is inhabited by two classes; the Cacharies, Talongs, Meches, and other aboriginal tribes, who reside on the higher submontane tracts, or along the high banks of the larger rivers, and the Hindus, the Kolitas, Koshes, Keots, and others who reside in the low lying country, subject annually to inundation, and always damp. The former people do not use opium; they do not require it; but the lowlanders use it. They are the opium eaters of Assam. They live in a low, damp part of the country. Year after year parts of their villages are submerged and temporarily abandoned; and these people use opium to counteract the damp and malaria. They themselves say that they would die from fevers, if they did not use opium; and I have known medical men, who have had much experience of the province, hold the same view. These people are opium eaters, but not of the class described in the papers. They are good agriculturists, good subjects, and good fathers of families. They take their opium just as a good Englishman would take his peg. Of course, there are Assamese who take too much opium, just as there are Englishmen who take too much liquor; but, that opium eating is always a vice. I am not prepared to admit, so far as Assamese are concerned; and, that it is increasing, I deny, and the statement I have referred to proves my view. In the Surma Valley, little opium is consumed. The people there use ganja, rather than opium; and even there, the consumption of this drug is smaller now than it was in 1874-75, and the duty is higher.”

The views of Sir Charles Elliott, Lieutenant-Governor of Bengal, an officer of long and wide experience in India, will be gathered from the following paragraph of his report to the Government of India :—

“ As to the proposal to limit the possession of opium to one tolah instead of five, its effect on the ordinary consumer of opium would be undesirable. A quarter of a tolah is a common, perhaps the commonest, dose taken daily by those

who are addicted to the use of opium, and it is within Sir Charles Elliott's personal knowledge and experience that this quantity is taken by innumerable persons in all parts of India, from Rajputana and the Punjab to Assam, without any injury or physical deterioration; that heavy tasks are easily performed under the stimulus it supplies; and that the prevalent belief is that the stimulus is wholesome, even in a dry climate, and is especially beneficial in moist and marshy countries like Eastern Bengal. The consumer of such a dose can now procure his supply for twenty days by one visit to an opium shop; if the limit were reduced to one tola, he would require to visit the shop every four days—an annoyance which there is no reason for imposing upon him, and the imposition of which would lead to increased smuggling and to breaches of the law."

The opium agent of Behar writes:—

"We have to consider the consumers of opium in the malarious alluvial tracts which form a great proportion of the area of these provinces. The use of opium by these people is not so much a vice as a necessity. Their vegetable diet would not keep them alive without stimulants, and I doubt whether it would be for their benefit to stop their opium and drive them to *ganja* or spirits. On the comparatively dry laterite soil the people are spirit drinkers. On the alluvial mud they either use opium or the far more deleterious *ganja*.* I do not believe that the prevention of the cultivation of the poppy in British India would cut off the supply of a drug which bears so high a value as opium, which the people believe to be so necessary to them, and which from its small bulk is, if the smell is disguised, very easily smuggled. I also doubt whether there is any equally efficient febrifuge within the reach of the people, and whether their health would not suffer greatly if they could not procure opium. It does not appear to produce such insanity as *ganja* does, and, where people are as well fed as the Mahomedan ryots of Eastern Bengal, I am informed that opium smoking does not injure them. It is said to be opium smoking on insufficient food that affects the health.

.
The Commissioner of Excise in the Central Provinces writes:—

* Hemp.

“The eating of opium (as distinguished from smoking it) in moderate quantities, though generally held in disrepute and regarded as a vice by those who do not indulge in it, is not considered to be always harmful. Indeed, the current belief is that in certain localities and for certain ages and constitutions its use may be actually beneficial and conducive to health and longevity.”

The Financial Commissioner of Burma, says :—

“The Chinese at Bhamo and also in Mergui assured me that they could not exist in malarious countries, such as those in which the jade and amber mines and the tin mines are situated, without opium. As far as I know the use of opium is universal amongst the Chinese and hill tribes in feverish tracts. I believe that they seldom abuse the use of the drug, and I have every reason to suppose that its use is beneficial under certain conditions.”

Sir Charles Aitchison, who was Chief Commissioner of Burma, says:—

“There are large numbers of the non-Burmese community, constituting perhaps the most thriving and industrious section of the population, to whom the drug is a necessity of life, and by whom it is rarely abused.”

Mr. Copleston, the Commissioner of Excise in Burma, gives similar testimony. He says :—

“The use of opium by the Chinese and natives of Madras, who consume a considerable quantity, is not known or believed to work special evil either to individuals or to society, the reason being that these people do not abandon labour and active pursuits in order to eat or smoke opium, and its bad effects are therefore thrown off. The Chinese especially are well-nourished, and this fact, too, appears to be an important one. In this case opium may almost be called a legitimate luxury.”

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“1. Most of the smoking dens were visited, and in each from 10 to 20 smokers were seen. They were of all ages—from 20 to 60 years of age—and comprised both Muhammadans and Hindus. Several professions were represented—jutka-drivers, native doctors, musicians, professional boggars,

butchers, sweetmeat sellers, and petty shop-keepers. Some were smokers of a few months, some of 20 and 30 years' standing.

"2. In most cases the smokers left immediately after they had finished their smoke. They purchased 8 pies to 2 annas and 6 pies worth each. Each smoker usually brought some sweet-meats or sugarcane with him, and ate or chewed it while smoking. This, it was said, was done as the opium produced a bitter taste in the mouth.

"3. To see any smoker more affected than a man who had taken his usual glass of liquor was very rare, and in such cases it was said that the man had either taken his smoke out of time or had smoked more than he was used to.

"4. No women or children were seen in the dens, and it was stated that they do not frequent them.

"5. Cases of emaciation from the effects of opium smoking were not seen. Many of the old smokers seen were, on the contrary, very robust and well conditioned; notably among these might be mentioned the keeper of one of the dens, a Chinaman, who is reported to have smoked for over 30 years, and who is now over 50 years of age; a vander of country spirits, a smoker for over 20 years; and a Mahammaden Hakim of about 45, who has smoked for over 10 years.

"6. Most of those spoken to admitted that the habit once contracted was difficult to give up, but they said that it did them no more harm than the workman's glass of liquor did, if they did not exceed their usual quantity.

"7. Several complaints were made that the opium was now so dear, that what a few years ago cost 3 or 4 pies could not be purchased for 1 anna."

The Government of the Punjaub, reports:—

"The ratio of consumption of opium to population is not so high as to be a cause of anxiety in regard to the health and morals of the people. In the few tracts where the habit may be said to be general among certain classes of the population, it is of old-standing, and does not seem to do so much harm as might be expected. The people, on the contrary, assert that they find it a protection against fever."

The Collector of Nasik, in the Bombay Presidency, writes:—

“ My own opinion is—and it is formed after 23 years’ service actually among the people and in nearly every part of the Bombay Presidency and of the Mysore Province—

“ 1. That opium smoking or eating, as practised by the vast majority of people who use the drug, is not carried to excess.

“ 2. That the moderate consumption of opium is no more harmful than the moderate consumption of liquor, and in many cases, like the moderate consumption of liquor, is distinctly beneficial.

“ 3. That the increased revenue from opium is due (a) to the more effectual steps taken to prevent smuggling, (b) to the increasing population, and (c) to the increasing prosperity of the people, which gives them more money to spend on luxuries.

“ 4. That the ‘ opium sot ’ is a much less harmful person to his family and to his neighbours, and the community generally, than the drunkard ; and

“ 5. That Government, even if it tried, could no more prevent the consumption of opium than the consumption of drink. It would be useless to attempt to achieve either end; it would be worse than useless. It would, in my opinion, be a blunder, for I can see no weight in the reasoning that would prevent the vast bulk of the population indulging moderately in the opium luxury, simply because a very small minority harm themselves by indulging in it to excess.

“ As regards those parts of India which I know well and those alone, it is a gratuitous assumption that opium smoking causes ‘ wide-spread misery and demoralisation,’ and so also is it that ‘ the British connection with the opium trade ’ is a serious hindrance to missionary work.’ Apart from the fact that the Government of India has nothing to do with missionary work, I have never once in 23 years heard a single missionary—and I have met dozens—specially refer to, or quote the opium trade as interfering with his endeavours. The proposition is true in the abstract, no doubt, but in the same manner that the abstract

proposition is true that the existence of public houses in the slums of London interferes with Christian effort there."

The Collector of Khandesh, also in the Bombay Presidency, who has served many years in that district, expresses his disbelief that the consumption of opium is having any bad effects on the people of agricultural districts. He writes :—

"Reading the extracts printed in the selections forwarded by the Government of India, it strikes me that the gentleman who penned the highly-coloured accounts of opium dens must have been shown the worst haunts in large towns, and that they and those who think with them inveigh against the use of opium much as tee-totalers at home attack the use of spirits and beer and wine, because of the evils of the gin palaces of our great cities. I am not prepared to admit that the use of opium in moderation is more harmful than the use of whisky. Every one who has served in Gujarat must have seen many sturdy Rajputs who took their opium regularly and were none the worse for it."

Mr. Campbell, Collector of Bombay, after quoting the accounts of opium dens given by the Anti-Opium Society, goes on to say :—

"In my judgment, the picture which these accounts give of the opium smokers is over-drawn and misleading. The statement that in Bombay houses children smoke, is supported by so much precision and detail as to make it difficult to suppose the writer was mistaken. At the same time, cases of allowing children to smoke must be extremely rare. I have never seen a child smoking, or who had smoked, or who was intended to smoke. I have never seen a child in a smoking house, except the child of one of the shopmen, who professed to be, and was, I believe, aghast at the idea of allowing his child to smoke. I have not heard, either from inspectors or smokers, of the case of a child being allowed to smoke; on the contrary, after special inquiry, the Chief Inspector assures me that such cases are unknown. As to the men smokers, and the effect of smoking on their character, appearance, and health, the descriptions under review seems to me misleading. I have no fault to find with the general description of a Bombay chandul house, given at page 9 of the reprint :—'A dirty, dilapidated, non-descript shop, with its shutters up. . . . Raised

platforms, with some hundred recumbent and semi-recumbent figures, all men, except three women and a few lads . . . Groups of smokers, some half-lying, half-sitting, others curled-up, or reclining at full length." Except that, so far as I have seen or can learn, no youths under 18 attend these smoking-houses, this description seems to me accurate. The Poonah description is also moderate :—' A low-roofed room, with 25 to 30 persons, in groups of five or six round each lamp, most of them intent on their pipes, a few in a semi-conscious state.' On the other hand, I have seen nothing to justify the following passages :—' Human swine of both sexes . . . most immodest attitudes . . . handsome young women sprawling on the senseless bodies of men.' Such sights, I believe, are not to be found in Bombay smoking houses. In a room of 40 or 50 smokers all but three or four are awake. The bulk of them have done a hard day's work. They are tired and indolent. In opium-smoking houses assaults or acts of violence are almost unknown. Of the smokers very few are unable to answer questions clearly and readily. Even those asleep awake when lightly shaken. Even when suddenly aroused they can at once tell their name and calling. 'If you had to go out now and work, could you go?' Almost always the answer is 'Yes, we could.' Again, as to the effect of opium smoking on character. It is true a share of the smokers are beggars, and a share of them are bad characters. It is true the houses are watched by the police, for thieves meet in them and scheme crimes. Still, are all or nearly all the smokers ne'er-do-wells? Not nearly all. So far as I have seen, a Bombay opium-smoking house is much like Dr. Morison's description of a Bengal smoking house :—'Almost all the smokers are of the labouring classes, tailors, day-labourers, and one or two shop-keepers.' So far as I could judge by questioning the smokers in Bombay smoking houses, about two thirds are regular working craftsmen and labourers. I asked the Assistant Collector to frame a separate estimate. His estimate was :—' At the fewest 70 per cent. regular craftsmen and labourers ; at the most 20 per cent. beggars, and 10 per cent. bad characters.' I made a further personal test in three houses taken at random. The result was :—In one house of 11 smokers all were craftsmen in regular work ; in a second house of 25 smokers all were craftsmen in work ; in a third house of 47 smokers one was a woman, 9 were beggars, the rest were craftsmen and labourers. I have made the chief

inspector take a similar test in 14 more houses. The result is, of 227 smokers 188 are workers, 38 are beggars, and one is a thief. It is probable that some among the workers are bad characters. Still care was taken to ascertain that in most cases the smokers are actually employed on the work they named. The estimate that two-thirds of the whole smokers are able to do and do regular work as labourers, weavers, embroiderers, sailors, drivers, cartmen, blacksmiths, mill-hands, fitters, barbers, and also as small traders and shop-keepers, sellers of firewood, fish, tea, coffee, tobacco, and cloth, seems well within the mark.

“ Similarly, as regards the effect of the smoking on the health and the appearance of the smokers, the descriptions seem to me overdrawn and misleading. ‘Of horrible destructions of God’s image more terrible than delirium tremens, idiocy, or lunacy,’ I have seen none. Of the starved and emaciated shrivelled warnings I have seen surprisingly few. The bulk of the men, I should say over two-thirds, though smokers of 8, 12, 20, and in one case of 40 years’ standing, were in body and face to look at well nourished and healthy. To many of them I, in surprise, asked the question which Dr. Morison asked in Bengal:— ‘You have smoked four or five years and are stout and strong. How is this?’ The explanation in Bombay is the same as the explanation in Bengal:—Smoking does not injure those who are well fed as it injured the starving. On the point of appearance and harm to health I checked my first impression by my assistant’s experience. His answer was:— ‘Almost none, except the old and the beggars, not more than 10 per cent. in all are emaciated.’ I made a personal test in three houses. In one of 11 smokers all seemed healthy and well nourished; in a second of 25 smokers, one old man was emaciated; in a third of 47, though the beggars looked dissipated, none were notably withered or broken. In the 14 houses specially tested by the chief inspector, 10 were found emaciated or slightly withered. In almost every case the emaciated and withered were over 50 years of age. So far as I can judge, the assistant collector’s estimate is correct, that, except some of the old and some beggars, very few opium smokers are notably withered or emaciated.”

The whole of Mr. Campbell’s report deserves attentive perusal.

The last report I shall quote is that of the Commissioner in Sind. He says:—

“The society assumes that the consumption of opium, even in a moderate degree, is detrimental to man both physically and mentally.” It is far from certain, however, that this assumption is correct, and we have the evidence afforded by whole tribes who have habitually, from generation to generation, taken opium. As instances may be taken the Rajputs and Bhils. Their energy, endurance, and bravery cannot be said to have been affected by their addiction to opium. Throughout the country one meets with people who take opium in moderation, and for much the same purpose and with much the same result as the English gentleman of the present day takes his wine.”

There have just come into my hands two articles from native newspapers, published, one in Calcutta, the other in Bombay. The Calcutta paper is called *Bangabasi*. It has the largest circulation of any of the Bengal papers, being about 20,000. The following is a translation of an article which appeared in that paper on the 30th January last:—

“What harm does Government’s opium business do to us? Does Government press us to eat the drug? Or is it that the sight of an opium shop creates such a craving for the article that one cannot help eating it? Now, the opium shops, as such, possess no attractions for the people, their existence merely making it easy for habitual opium eaters to buy it for their use. We believe that most of those who use opium suffer from some disease, and use it medicinally. Opium is a medicine in gout and in all diseases of the bowels and kidneys. That opium used in old age prolongs life is also a common belief. For all these reasons many people use the drug in large or small doses, and gradually become confirmed opium-eaters. It is not the sight or appearance of the opium shops, which by the way is the most revolting possible, that attracts men thereto. Nor is it the case that men eat opium for the purpose of showing their loyalty to Government, which trades in that article. Nor, again, do people go to the opium shops from the consideration that by buying opium they would help to rescue Government from its financial embarrassment. Habitual opium eaters can do without their daily broad rather than forego their regulation dose of the drug. Again opium is largely used as a medicine

in all systems of the medical treatment—allopathic, homœopathic, ayurvedik. People resort to the opium shops for all these purposes, and not a man is attracted to them by their mere appearance, as is the case with liquor shops. An opium shop has nothing of the wine shop's attractive glitter of glass and beauty of label. Nor does a dose of opium produce that exhilaration of spirits which makes the wine bibber sing and dance in joy. What attractions then does an opium shop possess for the public? We do not really see that an opium shop licensed by Government can hold out any temptations to men. Its appearance is rather calculated to repel men from it. If it had been otherwise, if the mere sight of an opium shop had been enough to attract customers, we would have freely condemned the opium business of the Government.

“A person under the influence of opium does not become querulous or boisterous. Nor does a habitual opium eater bring beggary and destitution upon himself and family, and die an untimely death. The number of untimely deaths among opium eaters is very few. If it had been otherwise, we should have been the first to condemn the opium trade, and ask Government to discontinue the sinful business.

“It is true that opium is used for committing suicide. But those that will commit suicide will commit it even if they do not get opium for the purpose. Government does not trade in arsenic or ropes, and yet many people put an end to their lives by swallowing the former or drawing the latter round their necks. If Government discontinues its opium business, others will take it up, and there will still be cases of suicide from opium-poisoning. We are, therefore, really unable to understand what harm is done by the Government's trade in raw opium.

“These remarks apply in some measure to the different preparations of opium, and particularly to guli. The guli-shops present a most repulsive appearance. As it is, however, desirable on various grounds that such shops should cease to exist, the writer would not object to Government's directing their abolition.

“What good will the changes now proposed to be made in connection with Government's opium business do to the country? And is it possible to do the amount of good that is expected? We do not see that the Government's opium

business does any harm to anybody. Opium cultivation will not cease even if Government gives up the business. Nor is it desired that that cultivation should cease. Now, suppose Government gives up the business, and somebody finds himself at liberty to grow and sell and purchase opium. Suppose the opium shops, flourishing as before, with this difference only, that the signboards put up in front of the shops no longer contain the words 'By order of Government.' The accounts are made up, and they disclose a large deficit in the finances. Government, however, must meet its regular expenditure, and that means that the people must raise the money from other sources. It is thus clear that the people will gain nothing by the abolition of the Government's trade in opium."

The *Bombay Samāchār*, a Guzerāti paper in Bombay, has the following article on the 19th February last :—

"The opium agitators in England seem to be insensible to the great pecuniary loss that would be inflicted on the people of India by a prohibition against the production of opium in India and its export to China. To the ranks of the opium agitators in England an addition has now been made in the person of Miss Sundrābāi Powār, an Indian lady. In an address recently delivered by her at Sheffield, Miss Powār asserted that the use of opium had created great mischief in India, and that as she could not quietly bear this sight she had gone to England to plead for the abolition of the opium monopoly. It is not known in Bombay who Miss Powār is, and what she did while she was in India to stop the alleged evil effects of the consumption of this drug. Miss Powār accuses the Government of India of having encouraged the opium trade in the interests revenue, but no mischief whatever, we assert, has been created in India by the consumption of opium."

Mr. Samuel Laing, when Finance Minister of India in 1862, made the following remarks :—

"This much seems certain in speculating on the probable continuance of a demand for opium in China. Every civilised or semi-civilised race of mankind seems to affect some peculiar form of nervous stimulant, and as the natives of Northern Europe take to alcohol, so the Chinese take to opium. Possibly, in each case, the craving is for something to supply an innate want. The Englishman, the Dane, the German,

and the Russian resort to that the specific effect of which is to raise the spirits and produce temporary exhilaration. The Chinese, whose greatest deficiency, as shown by the whole history, religion, and literature of the race, is in the imaginative faculties, resorts to that which stimulates the imagination, and makes his sluggish brain, see visions and dream dreams. Be this as it may, the fact is certain that, under all circumstances and in all climates, as the Englishman is a drinker of beer, so is the Chinaman a smoker of opium. We have, at the bottom of our opium revenue, one of the great natural instincts of a large population, upon which English Chancellors of the Exchequer confidently rely for half their revenue."

Dr. W. B. O'Shaugnessy, in the "Bengal Dispensary," 1841, writes:—

"The longevity of opium-eaters is, in many parts of the East, of proverbial notoriety. . . . When the habit is but moderately followed, it appears to occasion no greater evil than the proportionate indulgence in wine or other spirituous liquors."

Dr. D. McPherson, in his book on "The War in China," 1843, has the following passage:—

"From the earliest periods in every nation, and among every people, who find some description of stimulus in common use among them; and were we to be led away by the popular opinion that the habitual use of opium injures the health and shortens life, we should expect to find the Chinese a shrivelled, and emaciated, and idiotic race. On the contrary, although the habit of opium smoking is universal amongst the rich and poor, we find them to be a powerful, muscular, and athletic people, and the lower orders more intelligent and far superior in mental acquirements to those of corresponding rank in our own country. The Chinese themselves affirm that the use of the drug acts as a preventive against disease, and, in this opinion, when smoked in moderation, I am inclined part to agree with them. The particles, by their direct and topical influence on the nerves of the lungs, which carry the impressions they receive to the heart, brain, and spinal cord, and through them to all parts of the body, may thus, to a certain extent, guard the system against disease, and, by its tonic influence, strengthen the several organs. This opinion gains strength, when we call

to mind that a peculiar active principle in opium—the narcotine—has of late been employed, with considerable success, in Bengal, as a substitute for quinine. It may also be mentioned that, at the time fevers prevailed so extensively among our troops at Hong Kong, but comparatively few of the Chinese suffered, though exposed throughout to the same exciting causes.”

Dr. Cornish, Sanitary Commissioner for Madras, drew the attention of the Government to the great consumption of opium in the Godavery district. An investigation was ordered, and the officer who reported on it, in 1874, came to the following conclusion :—

“I believe that the extensive use of opium in this district is due to the extensive prevalence of fever, and that if fever could be checked, so would the use of the drug. Conversely, I think it unadvisable to attempt arbitrarily to stop its consumption at present.”

Dr. Vincent Richards, who was in medical charge of Balasor, in Orissa, where opium-eating is very common, made very careful enquiries into the matter, and collected elaborate statistics connected with it. He wrote, in 1877 :—

“I estimated that about one in every twelve or fourteen of the adult population used the drug, and I believe the habit is somewhat increasing. The greatly increased consumption of the drug dates from the famine year 1866, when it was, if I remember rightly, nearly trebled; since when it has, I believe, pretty steadily increased. This is not the result of a growing abuse of the drug by individual consumers, but of a more extended use of it amongst the general population. There can be no doubt that opium-eating was greatly resorted to in the famine year, because it mitigated the sufferings arising from hunger and sickness, and enabled the poor people to live on less food. . . . Opium-eating—at any rate at Balasor—does not conduce to either crime or insanity, since the inhabitants are a particularly law-abiding race, and the insanes are only .0069 per cent. of the population. . . . The general conclusions I arrive at are—1st, that opium is taken habitually by about 2 to 10 per cent. of the adult population of Balasor, and that the average daily allowance for a man is 7 grains, and for a woman 5 grains; 2nd, that moderation is the rule; 3rd, that moderate doses include from 2 to 16 grains *per diem*, according to circumstances; 4th,

that opium-eating is much more common in unhealthy localities than in healthy ones, even though they are situated in the same district; 5th, that the drug may be, and is sometimes, taken in very large doses—30 grains and upwards—without producing any very serious ill-effect, much depending on the constitution of the individual, and his habituation to its use; 6th, that whatever the effects of the excessive use of the drug may be, when taken in moderation it is positively beneficial, where such diseases as fever, elephantiasis, rheumatism, &c., are prevalent, and when food is scarce; 7th, that the effects of even the excessive use of opium are harmless, both to the individual and to society, compared with those of the excessive use of alcohol."

Sir Lepel Griffin, K.C.S.I., said he thought the question, whether the war in China arose on account of the opium or not, had not much interest for the people of England at the present moment. In order to counteract the exceedingly mischievous tendencies of the doctrines of the Anti-Opium Society, it was necessary to prove to the people of England, in an easy and simple manner, that the attacks made on opium were both false and foolish: that opium smoked or drunk in a reasonable manner, and not to excess, was not more dangerous than tea or tobacco. When at the head of the Administration of Central India, he was also the Collector of Opium Revenue from the native States, amounting to upwards of £2,000,000 sterling a year; and it had been his duty to study the question, and understand the effect of the cultivation and use of the drug, both from a social and fiscal point of view. He thought its ordinary and moderate use to be healthy, and, as a judge, he had never known a crime occasioned by its use. Could the same thing be said in England with regard to the use of alcohol? The majority of the Rajputs in Central India ate opium—at least, it was the custom of the country. In the other part of India in which the greater part of his service had been spent, the Panjab, the Sikhs were large consumers of opium, and they were physically, morally, and mentally, the two finest races in India. Gentlemen might smile and hold up official Blue-books, but the Sikhs and Rajputs, who were the opium consumers of India—excluding the population of the Delta, who took it for medical reasons—were the finest races in the continent. He found that persons who defended temperance were the most intemperate; they would neither listen

to argument nor allow other people to say a word in defence of opinions opposed to their own. Opium-smoking was not a common habit in India, where it was ordinarily drunk, but smoking was less injurious than drinking it. With reference to the exclusion of opium land from grain cultivation, of which they had heard so much, Malwa, the province of Central India, in which all the best opium land lay, was the only part of India he knew in which, throughout historical times, there had been no famine. He could not but observe that it was an astonishingly sad thing to see, in the latter part of the 19th century, a society possessed of such mischievous, homicidal characteristics as the Anti-Opium Society. If their convictions were to prevail, they would rank as destroyers of the human race with cholera and famine, because a very large part of the population of India—especially that inhabiting the fever stricken malarious districts of Bengal—was only preserved from death by the habitual use of opium. That was known to every person of any authority in the room.

Sir John Strachey, the Chairman, has communicated the following remarks, which he would have made at the meeting, had there been time:—In my own opinion, no more able and complete and accurate account of all the more important facts of the case has ever been given to the world than is given in Mr. Batten's interesting paper. I only wish it were possible to think that the truths Mr. Batten has told could receive as wide a diffusion in this country as that which has been given to the errors and mis-statements, as I believe them to be, which are scattered broadcast over the land. I must say something of my own experience on this subject. I passed some thirty-eight years of my life in India, and I should not be very greatly exaggerating if I were to say that, during that time, I held almost every office which a member of the Civil Service in India can hold, beginning from offices of little importance, to the very highest posts in the service of the State. I was brought into personal communication with all classes, from the greatest princes to the humblest ryots. I am entitled to say that I can speak with some knowledge of the facts, as they regard the people of India, and the policy of the Government. Now, I have always felt in regard to this controversy that the object to be aimed at is to learn the truth, and to act upon it. Thousands of excellent people in this country, of whom I desire to speak with all respect, because although I know them to be mis-

taken, I must fully recognise the perfect honesty and nobility of their aims, believe that we are ruining with a horrible poison millions of Chinese, and that not content with this iniquity, we are encouraging the consumption of opium among our own subjects in India with similar terrible consequences. If this were true, I should say for my part, that whatever might be the results to the Government or to the people pecuniary, or economical, or political, or otherwise, however difficult or dangerous it might be to find substitutes for the loss that the suppression of opium cultivation in India might entail, there could be no doubt about our duty. I am confident that, when Mr. Batten tells us that the total value of the poppy crops of India exceeds £13,000,000 sterling a year, he understates rather than overstates the fact. I know that all that Sir Lepel Griffin has told us about Sikhs and Rajputs—the most martial races of India—and the political dangers that would follow on the attempt to interfere with the consumption of opium, to which they have been accustomed for centuries, is perfectly true. Nevertheless, if I believed that the Government was committing the abominable iniquity with which it is charged, of demoralising and destroying millions of people, I should say that, whatever be the consequences, this iniquity ought not to be allowed to last for a single day during which we can prevent it. But what are the facts? It is impossible for me now to enter into the evidence on which my conclusions have been based. I can only give the conclusions themselves, which the experience of a life-time has impressed upon me. I believe it to be proved to demonstration, that opium is not this terrible poison. The vast majority of those who consume it, consume it in moderation, and so consumed there is no one of the stimulants that enter largely into the consumption of the world that is more innocent. I will go further, and say, more beneficial. It is as innocent as the wines of France or Italy are to the people of those countries, or as undoctored beer is to the people of England or Germany. Like all other good gifts of nature it may be abused, but even when this happens, whatever it may be to the individual, it is less harmful to society than the alcohol, which is the curse of our own country. This opium question has two aspects; one, as it concerns the people of India, the other as it concerns the Chinese. As regards the people of India generally, I would ask you first to remember what India is. It is a vast continent as large as the whole of civilised Europe, with a greater population, for it contains

some 280,000,000 of people. It consists of a multitude of countries differing from each other far more widely than the countries of Europe differ among themselves. In some of these countries, as we have been told, and as I shall have again to mention, certain classes of the people have from time immemorial, consumed opium. But these classes constitute, numerically, an absolutely insignificant proportion of the population of India. Speaking in general terms, the consumption of opium in India is so infinitesimally small, that I may say, without exaggeration, that no opium question exists at all. We are told, however, that the consumption of opium has been rapidly increasing, and that it has been fostered by our Government. These statements are absolutely baseless. The increase of population under British rule has been enormous; but there is every reason to believe that the consumption of opium in India, under native rule, 150 years ago, was actually greater than it is now. However this may be, and without attempting to go back to times of which we know comparatively little, this at least is certain, that, although the population goes on rapidly increasing, the consumption of opium, instead of increasing, has diminished. It is certainly smaller now than it was, for instance, ten years ago. This has been the result of the policy of the Government of India. By a vigorous system of Excise, it raises the price of opium consistent with the prevention of extensive smuggling, and reduces consumption to a minimum. The sole present danger is that this policy may be carried too far; and some authorities believe that this is already happening. The danger is that by making opium too dear and difficult to obtain, we may not only encourage smuggling, a comparatively small evil, but may cause people who have been content with the moderate use of opium to have recourse to cheap and noxious stimulants procurable from weeds which, I may almost say, grow near every man's door. Although, as I have said, the consumption of opium by the people of India generally is infinitesimally small, it has been consumed for centuries by certain classes in Northern India. It is an indisputable fact, as Sir Lepel Griffin has told us, that these classes, especially the Rajputs and Sikhs, are precisely the finest races physically in all India. I have often thought that the best practical answer to those who inveigh against the use of opium would be, if such a thing were practicable, to bring one of our crack opium-drinking Sikh regiments to London, and exhibit them in Hydepark. There is no more vigorous,

manly, handsome race of men to be found, not only in India, but in the world. They are the flower of our Indian army, and one of the bulwarks of our empire, and yet the use of opium among them is almost universal. It has always seemed to me a significant fact that among all the passionate appeals to British ignorance, we never hear one word about the Sikhs. We hear a great deal about so-called opium dens, which, after all, are very few and far between, but we hear nothing about the constant consumption of opium among the finest populations of India. People talk glibly about suppressing by law the growth and consumption of opium in India. I have great faith in the power of folly and ignorance, but I trust that I may not see the day when the attempt is made to deprive Sikhs and Rajputs of—I will not say a luxury—but one of the innocent and beneficial necessities of their lives. I read the other day, referring to this subject, some remarks by a most accomplished writer, who speaks on Indian subjects with high authority—I hope Sir William Hunter will pardon me for quoting him. He said that a law such as that to which I have just referred, could only be enforced in British territories by bloodshed and arms, while in native States it could not be enforced at all. I might enlarge much more on such considerations. They involve issues of political gravity, the existence of which appears to be unknown and unsuspected in this country. I repeat, however, that these classes which consume opium, highly important as they are politically, are numerically an insignificant fraction of the Indian population, and that, so far as the people of India generally are concerned, no opium question really exists. I must now say something about China; but Mr. Batten and other gentlemen, who have spoken with the highest authority, have said so much on this part of the subject, that I shall add very little, and I can add really nothing that is new. There can be no greater delusion than to suppose that China depends on India for her supply of opium. If no opium were exported from India, the consumption of China would remain practically unchanged. Indian opium in China is a luxury of the comparatively rich. If they were deprived of it, they would suffer as the richer classes would suffer here if they were deprived of the choicest vintages of Bordeaux and Burgundy, or if tobacco smokers got no more cigars from Cuba. In such a case, in this country, the frequenters of beer-shops and gin-palaces would be conscious of no hardship; and the population of China would be equally unconscious if it

received no opium from India. A single province of China produces more opium than the whole Indian Empire. Whole provinces are covered with the poppy; the cultivation goes on increasing, without any interference on the part of the Government of China. Even, therefore, if it were true that the people of China are being ruined by opium, the cessation of imports from India would not diminish the evil. But it is certainly not true. The vast majority of the consumers of opium in China consume it in moderation; and it is, as I said before, as harmless as the wine and beer of Europe. Moreover, as Mr. Batten has told us, if the Government of China should wish to undertake the task of stopping the consumption of opium, and preventing the importation of opium from India, it can do so if it pleases. It can prohibit the importation, or can impose any restrictions that it likes. Meanwhile, there is nothing with which we need reproach ourselves. If, as I wrote myself some years ago, in deference to ignorant prejudices, India is deprived of the revenues which she now obtains from opium, an act of folly and injustice will be perpetrated as gross as any that has ever been inflicted by a foreign Government on a subject nation. India now possesses the rare fortune of obtaining from one of her native products a great revenue, without the imposition of taxes on her own people; and we are asked to sacrifice the manifest and vital interests of those people, to whose good we are pledged by the highest duties, in hope of protecting others, against their will, from imaginary evils; in other words, to inflict certain injury in pursuit of a benevolent chimera, which must elude us. Truly, to use the words of Condorcet, "*L'enthousiasme ignorant est la plus terrible des bêtes féroces.*" I believe that there is no country in the world in which the men who carry on the administration are more able and upright, or who have a more true regard for the welfare of those committed to their care. We, who have spent our lives in India, are not all fools or impostors. It is, as Mr. Batten has most truly observed, remarkable that no single instance can be quoted of an Englishman who has been directly responsible for the well-being of India, and who has had an important voice in its administration, who has held the views against which I have been protesting. That, as Mr. Batten said, has been left for irresponsible persons in this country, whose want of knowledge is patent to everyone who has studied the question on the spot. When I hear the Government of India, charged with the abominable wickedness of poisoning its own

subjects, and poisoning millions of Chinese for the sake of filthy lucre, there is only one reason which prevents me from being filled with indignation, and this is that I know that these charges are the offspring of ignorance alone. Unfortunately this does not make them less serious, for of all the enemies to human progress ignorance is the most formidable, and is especially formidable when, as in this present case, it is combined with honest enthusiasm and an anxious desire for that which is right.

of opium, and the results of my researches into its origin and spread throughout the East are, therefore, on easily accessible record; and were the controversy on the subject scientifically conducted they would require no reiteration here. But as a paid agitation against the opium revenue is again being organised for the express purpose of making its abolition a test question for Parliamentary candidates at the next general election, it becomes the duty of everyone familiar with India and the condition of its ancient people, to testify, whenever and wherever challenged to do so, to the truth in regard to their indulgence in opium, and its effects on them. . . .

*Sir George Birdwood said.

I now pass on to speak of my personal observation of the habitual use of opium during my 15 years latter residence in Western India. I paid the closest attention to the subject during the whole of the years I was there, and had every kind of experience in relation to it, having at different periods been in medical charge of the Southern Mahratta Irregular Horse, the 8th Madras Cavalry, the 3rd Bombay Native Infantry, a battery of Artillery, the jail and civil station of Sholapore, and the steam frigate *Ajdaha*. Subsequently, and for the remainder of my service, I was attached to the Jamsetjee Jejeebhoy Hospital, Bombay, and was in succession Professor of Anatomy and Physiology, and of Botany and Materia Medica, at Grant Medical College. I was also a J.P. and visitor of the jails in Bombay, and the year I was sheriff I regularly visited them. Besides this, I was probably more intimately familiar with all classes of the native population than any other European of my generation, while, as an ever-active journalist, I was mixed up in almost every discussion of this sort during my time in Bombay. Well, in all the experience, as here precisely detailed, and capable, therefore, of being checked at every point, I thus had of the indigenous life of Western India, I never once met with a single native suffering, or who had ever suffered, from

what is called the excessive use, or from the habitual use of opium ; and, excepting cases of accidental or wilful poisoning by opium, I never know of a single instance of death from its use. And I have never met with anyone who, in his own personal experience, has known a case of death, or of injury to health, from the habitual use of opium as practised by the people of any part of India proper. So far as I can remember, in the printed tables used in Indian civil and military hospitals for the entry of diseases, there is no column for the "opium habit," nor for "deaths from opium." On the strength of my personal experience, I should be prepared to defy anyone to bring forward from their personal experience a single authentic record of death, or shortened life, from habitual opium-eating or drinking in India. If any one can, let him, and the means of verifying his or her statement are always, within the current generation, accessible in India. On the contrary, so far as my experience goes, the healthiest populations of Western India are those distinguished for their, so stigmatised, excessive use of opium. I refer to the people of Guzerat generally, and more particularly to the people of the Kaira district, and also of the neighbouring district of Broach. As to opium smoking, it is, from my experience of it, as innocuous as smoking hay, straw, or stubble. It has not the potency of the mildest tobacco smoking, as judged by my experiments with it on myself. I have, therefore, always presumed that the morphia in "the smokable extract of opium" is all decomposed in the flame of the lamp at which the opium pipe is lighted, before the smoke from it reaches the lungs. This, however, is only a presumption ; and, in one case, examined by Professor Attfield, morphia was found in the ashes of an opium-pipe used by a smoker in the East-end of London. But, be this as it may, we find in China, as in India, that nowhere are the native populations so robust, industrious, and thriving as in the principal opium-producing provinces of the Empire. It is enough to refer on this point to the report by Mr. W. Donald Spence, our Acting-Consul at Ichang, published in the Parliamentary Paper, No. 3, of 1882, page 35. Of course, I know the *in terrorem* cases to be seen in the opium dens in Bombay and elsewhere in the East. I well knew the Bombay den kept in my time by a Chinese "gentle convertite" to Christianity. It was the one den in a city with a population second, in the whole British Empire, only to that of London. Yet I never saw more than ten or twelve opium smokers there at any time--poor, lost souls, whose miserable, physical, and moral degradation and

depravity it would be impossible for even descriptive reporters and sensational photographers to exaggerate. But who were they? The drègs of the lowest outcasts of the greatest emporium of trade in the Old World outside London, and the sink of all the miscellaneous roving vagabondage of the Indian Ocean. And as for the real causes of their sufferings, I will only here say that, so far as I could ever ascertain, they had nothing to do with the opium-pipe, which seemed to me to be simply the last palliative of their "disnatured torment," until enfranchised of it all by death, which generally overtook these cases of complicated and perverted nympholepsy in from three to nine months. I hold the recipe of the *chandul* sold in the Colbhat den, and it is difficult to understand how, when decomposed in the opium lamp, the stuff could have the slightest physiological effect on its smokers. I am not entitled to discuss the administrative and economical sides of the opium question; but surely those who hold that the habitual use of opium is harmful, should be the last to object to the State monopoly of the production of the drug in India. In the contrary, holding that its habitual consumption is essential to the health, wealth, and happiness of a vegetarian tropical people, would freely throw the cultivation and manufacture of it open to private enterprise, and raise as large a revenue from its export from India as it would bear. The whole public revenue of India might, in this way, be derived from its export, and the people of India left practically untaxed. But who are we, that we should object to the people of India and China using opium as a narcotic stimulant.

Sir Joseph Fayer, K. C. S. I., M. D., F. R. S. : --

With the historical, political, geographical, commercial, and statistical portions of the paper my remarks are not concerned; they will refer to the important question regarding the use of opium and its influence upon the health of the population of India and China, or wherever else it may be resorted to as a habit. It is most strenuously urged by a large and influential, and, as I believe, thoroughly conscientious party, that the use of opium, either by eating or smoking, is attended with the most pernicious results, causing, sooner or later, demoralisation and destruction alike of body and mind. They seem to be of opinion that the degraded condition of the *habitués* of opium-eating or smoking houses, whether in India or China, represents the natural and,

one might almost say, the inevitable results of the use of opium. Ideally, one would wish that stimulants, and narcotics, such as alcohol, hemp, opium, tobacco, chloral, and sundry others of recent invention, had no existence; but, unfortunately, human nature is so constituted that it will not forego the use of these drugs, each and all of which is liable to be abused, and when so abused, produces the most degrading and pernicious effects upon the human race. One of the curses of our own country and our own race is the abuse of alcohol—the amount of disease, misery, and crime produced by it is incalculable. With any who might enter upon a crusade against this form of indulgence, which should correct the abuse and limit the use of it within reasonable bounds, I confess that I should have the greatest sympathy; but I should never expect to succeed in excluding alcohol altogether from use as food. There cannot be a doubt that, in the great cities of India, in China, and probably elsewhere in the East, the abuse of opium is carried by a certain, but a limited number, to a great extent, but to nothing like the extent to which the abuse of alcohol is carried. It is well-known that, over large areas of country in India, by tens of thousands of people, opium, in moderation, is habitually used by the natives; and that they have a thorough belief in its efficiency to protect them against malarious disease; and that, under its influence, all the functions of life are better performed; that life is not shortened; and that physical and mental conditions are improved and not deteriorated. This I know to receive the support of those who know far more about the subject than I do, and I am not aware of anything to controvert it. It is said, I believe, by its opponents, that the tendency of opium-eating is ever to increase—to induce, it may be, slow, but sure degradation and destruction. I do not believe this. In the course of many years' experience in India, I have known so many who have been habitual consumers of a small quantity of opium, without in any way suffering from it, or without any tendency to increase the habit, that I am unable to agree with those who state otherwise. One of my most intimate friends—a native nobleman, with whom I frequently associated—died after the age of eighty. He was a man of remarkable intellectual, mental, and physical vigour, of wonderful powers of endurance of fatigue, a great sportsman, a splendid shot, as complete an example of a native gentleman as one could wish to see. He was an opium-eater, and consumed his two or three doses a

day with unerring regularity. This he had done for many years when I became acquainted with him. He never increased the quantity, nor had he done so for several years; he showed no signs of degeneration, mental or physical, or anything suggestive of a pernicious habit. It must be in the experience of old residents in India to have met with similar cases. It seems to me that this crusade against opium, though well meant, is not reasonable. It is as unfair to argue from the *habitués* of opium-smoking houses, as it is from the frequenters of gin palaces and other haunts where the most degraded forms of alcoholic abuse may be met within our own country. Both, in extreme cases, are an evil; but the moderate use either of alcohol or opium must be left to the discretion of those who feel called upon to take them. There is another drug which is also in frequent use in India, the hemp (*cannabis*), which is infinitely worse than opium. I find no objection taken to this drug by the anti-opium party. I can see no medical ground that would justify violent interference with the custom in question. Control and limit the abuse of opium, but to interfere with and suppress it altogether seems to me unjustifiable. I know no reason why opium should be interfered with and alcohol be exempt. The evils of the one are far inferior to the evils of the other, and the moderate use of both—as I have said—should be left to the discretion of those who want them. It seems to me to be clearly proved that the moderate use of opium is not attended with the evil results ascribed to it, though, as with alcohol, a certain number of persons will abuse it. I repeat, therefore, that on medical grounds I see no reasons for advocating the abrogation of the present regulations concerning opium in India. I confine myself entirely to the medical aspect. Other and convincing reasons for maintaining them have been ably advocated in the exhaustive paper to which I am now referring.

Surgeon Lieutenant-Colonel Hendley:—I understand the 5,000 medical men have signed a memorial, in which it is contended, amongst other things, that the use of opium is morally and physically debasing, and associated with many great dangers to the people of India. I have practised in the Native States of Rajputana since 1871, and for more than ten years have been responsible for the medical arrangements for nearly 3,000,000 people. More than 1,000,000 new cases have been treated during that period in the dis-

pensaries under my supervision, and I have myself seen from 100 to 200 cases of sickness every day. As the result of my experience, and in opposition to previous personal, but ignorant, prejudice, I am bound to state (1) that I have not seen life shortened by the habitual use of opium as a stimulant, but, on the contrary, I have come to the conclusion that the habitual opium-eater becomes happily oblivious of most of the minor ills of life, such as bad food, irregular meals, poor clothing, and exposure to wet and cold, and that he is hardened, as it were, against many diseases, as for example, rheumatism, or those of malarious origin. (2) That it is only by the use of opium that mounted police; and messengers, or guards in Native States can perform the long journeys which are required from them for many years—in short, that without this, or some other stimulant, they would soon be useless, and life to them be not worth living. (3) That I do not recollect the occurrence of any fatal cases arising from the use of opium as a habitual stimulant. No one can deny that opium can be, and is occasionally, abused like many other good gifts, but my experience has convinced me that the evils attending the use of this drug, are infinitesimal in comparison with those which, in so many cases, go with drinking spirit, wine, and the use of tobacco and even teas. Of course I have seen many cases in which opium has been taken as a poison, or in over-dose by unexperienced persons. When I first went to Rajputana, I was horrified at the large quantities of opium taken by some Rajputs, and predicted fatal results, but as no such cases occurred, I have naturally changed my views. We are told that opium debases and destroys those who use it. Occasionally one sees a man who is a slave to the habit and somewhat useless in consequence, but on the other hand one of the most able natives I ever saw, took daily a dose of opium as large as a billiard-ball. As not uninteresting in connection with the prophylactic uses of opium, I may refer to Mr. Strez's observations many years ago, that a large dose of opium will protect against the ill-results of exposure to wet and cold. For example, a drachm of laudanum taken by a traveller on the outside of a coach in a storm would enable him to journey without fear of being chilled, or of getting pneumonia even if he became wet through. It has been stated that opium cannot be given up without fearful agony. I have frequently stopped its use at once, without ill results, and with far less fear of evil than when ordering

alcohol to be given up. I would not hesitate for a moment to substitute the opium for the spirit-drinking habit, on the grounds that the latter is destructive to body and soul, shortens life, leads to far more family misery, and to terrible crimes, and is much more likely to lead others astray by imitation. In short, the drunkard is a nuisance and danger to himself and all around him; while the opium-eater, only in rare cases—at all events, in India—hurts himself alone, or only indirectly, by spending perhaps an unfair of his earnings, injures his family. In China, he is said sometimes to sell his wife; but surely this is the fault of the law. An English drunkard beats her, which is as bad, and would sell her if he could; indeed, I believe he has done as much in some mining districts. It is highly probable that any injury done to families, by heavy expenditure in opium, has been compensated to them by its prophylactic value, which has preserved valuable lives. Opium does not fill Indian lunatic asylums; Indian hemp and alcohol do this. If opium were increasingly injurious, the population would have diminished, instead of multiplying enormously. My remarks relate to opium-eating; but there is evidence to show that opium-smoking is less dangerous, as, in the latter case, the alkaloids are not absorbed.

The native of India uses many stimulants. The respectable man most frequently takes opium because with Mohamedans and some Hindus wine is unlawful. The lower classes drink spirit and use many drugs, the worst of which are the preparations of Indian hemp. I see many broken-down Sepoys, all of whom take a stimulant to drown care and hardship, but they live on, unshortened lives. I think, perhaps, that *pau* amongst the rich is responsible for as much disease and trouble as opium. Now as regards native States, the prohibition of the growth of the poppy would involve gross breach of treaty, or the re-establishment of the Customs lines with all its difficulties, that is to say, if we only taxed the opium manufactured in those States, for I do not think it would be possible to prevent its export, certainly not from ports in native States. To attempt to stop the cultivation of the poppy in India, or to prevent the use of the drug altogether, seems to me somewhat as though we should try to force a British colony to give up the use of, and cease to grow tobacco, which if used to excess, some of us believe to be as harmful, and certainly more offensive than opium. As we

do not dare to do this, is it not cowardly to treat India on the opium question in a way that we are excluded from doing towards other parts of the Empire. The excessive use of alcohol, opium, tea, or any stimulant certainly demands all opposition we can give, and I think that if anti-opiumists would teach moderation in all things, they would do good; and perhaps, I might add, that they can hardly expect to succeed in this, or any other question, unless they cease to abuse officials, who, after all, are as likely to be actuated by good motives as themselves. Some of the remarks made at page 12 of a pamphlet, entitled "The Poppy Plague in India," are such as would disgrace the most abandoned opium eater. The map attached to the same publication, and the remarks as to dose which follow, are most misleading, and the deductions as to poisoning the population untrue. The Anti-Opium Committee have also published a letter which was sent to over 40,000 ministers. I think it was rather insulting to the education and intelligence of these ministers to state that the Chinese belonged to the "race by whose hands God wrote his Holy Book; the race that produced the great characters of sacred history, the patriarchs, the prophets, and the first martyrs of the Cross," yet this is what the letter does state.

Mr. M. M. Bhownagjee :—The subject of Mr. Batton's excellent paper has been so exhaustively discussed by this meeting, by men whose opinions are entitled to the greatest weight, that I do not feel justified in doing more than briefly touching on that part of it which might be termed its Indian aspect. Even in reference to that part of the subject, such main points as the effect of opium cultivation on the revenues of India, and of its consumption on the opium-eating communities there, have been so fully treated by persons who have for years studied those matters, that I do not feel called upon to say any more than that I fully concur in the views set forth in the paper. I have lived all my life in Bombay, and have intimate acquaintance with parts of Gujarat, especially the Province of Kattiawar, those tracts in Western India where opium is chiefly consumed, and I am prepared to avow that I have never known opium-eating to have spread to any considerable extent, nor the evil arising from that habit to have attained any marked proportions. If legislative interference with regard to one kind of intoxicants more than another is at all required for India, it is with respect to European wines and spirits. While opium-eating might be

said to be confined to a mere handful of men here and there, in India the consumption of wines and spirits of European manufacture is gaining ground with such rapidity even among those larger communities which are prohibited by their religion from the use of alcohol, that it is become a crying evil ; so that if the anti-opiumites and philanthropic missionaries who are pursuing the shadow of the opium ghost, would divert their attention to the importation of spirituous liquors from Europe, they might do some real good in the long run. But perhaps the powerful interest which protects the breweries and distilleries of this and neighbouring countries offers them no inducement in that direction. On the other hand, the further impoverishment of the revenues of India, a considerable portion of which is now raised by a duty levied on the salt which the very poorest of the poor have to eat as a necessary of life, seems to be too trivial a matter for the consideration of these philanthropic friends of India ! That India does, not need or desire any interference in regard to the growth and consumption of opium, is amply proved by the fact that there has never been any agitation there on the subject. I am aware there have been recently a few meetings held, and some desultory memorials addressed, in the spirit of the agitation raised here but they are too transparently the work of the agents of this agitation itself to merit any serious consideration as being the voice of India. I crave permission to refute one staple argument incessantly urged by the other side, *viz.*, that the British Government is enforcing the cultivation of opium on large tracts of land in India, and, by implication, the consumption of that drug on the people. This, I need scarcely say, is a monstrous misrepresentation. Government has, over a long number of years, been only trying to reduce the number of the opium-growing territories, and I have in my possession a thick volume, containing the authoritative history of the controversy between it and the whole of the States of the large province of Kattiawar, in which the latter have contended for the last thirty odd years, for the right of growing opium. I am sorry to say that that right has not yet been conceded. But the energy with which the Chiefs of that province have pursued this matter, and the argument they employ—that the denial of such right is harmful to the interests of their subjects, and a source of irritation among them is an answer of no small significance to those who are responsible for the misrepresentation. As regards the present

agitation, I crave leave to relate a little information I have gathered about it. I went to a meeting held last night at the Fraser-street Mission-hall at Chiswick, where a Mrs Lynn was announced to deliver a lecture on opium, illustrated by lantern slides. In the course of the lecture, which was ably delivered, but full of gross misrepresentations of the lime-light slides exhibited, two represented a few Chinamen lying wounded or dead, with a due proportion of blood daubed on their bodies:—these, the fair lecturer explained, were the men “murdered” by the Queen’s murderers, who, she further explained, were British soldiers, in that great British crime, the Chinese war. She paused here to exhort her hearers not to let a son of theirs be enrolled in the British Army! Another of the plates represented an opium warehouse in India, and yet another a retail shop; these, the lecturer explained, were Her Majesty’s poison stores. A hymn was sung later on at the meeting, in which it was said that “the influence of English rule on India had been baneful.” At the end of the lecture the chairman drew out from his pocket a printed memorial, stating that he, and he hoped the audience, were satisfied that the opium policy of the British Government needed immediate annihilation, and therefore asked them to empower him to sign the memorial which contained a prayer to that effect, on behalf of what he called the “public meeting.” I might state here that, in the usual speech introducing the lecturer, the chairman had distinctly stated that he knew nothing about the opium question, and that “he did not want to betray his ignorance” by speaking at length. After the memorial was read, or rather mumbled over, I thought it my duty, as a British subject, knowing something about India, and as a resident of Chiswick, to ask if I might be allowed to speak before the vote of the audience was taken on the memorial. I told the chairman that the lecture was full of exaggeration and mis-statements; that all the arguments employed were one-sided. The Chairman said the meeting was only for a lecture, and not for discussion, and the paper before it was only a memorial, not a petition; and that, therefore no discussion was expected or allowable. I bowed to the decision only pointing out that, whatever it was—memorial or petition—it was not fair to spring such a paper on the audience, and to pass it without hearing remarks offered on the other side. The chairman however, hurriedly called for the vote, and declared the memorial “passed unanimously.”

Thus the voice of the public of Chiswick was added last night to the unanimous voice of all parts of Great Britain, calling upon the responsible ministers of the Crown to stop in India the growth, consumption, and trade of the poison "which," to use the fair lecturer's reiterated phrase, "the Christian Queen of England was manufacturing to kill not only her own subjects with, but those of the heathen Emperor of China."

Mr. J. Ferguson, (Editor, *Ceylon Observer*), said :— I appear as one who sympathises to a large extent with the work of those who desire to check the consumption of, and limit, if not suppress the traffic in opium. But I would deprecate as harmful to that very cause, and as showing a dangerous example to our native fellow-subjects, the circulation of exaggerated, highly-coloured stories based, it may be, on the off-hand statements of natives who do not know what is to be made of their so-called facts, and who certainly do not realize the force of the language sometimes used by them. In Ceylon, so far as we know, there is no cultivation of the poppy for opium, and the importation of the article, so far as the Customs' returns show, has not greatly increased for the last thirty years. But I hold in my hand a pamphlet entitled "The Truth upon a Momentous Subject: an appeal to Christian Electors," which contains on one page a note respecting Ceylon which has astounded me, in what is said to be a native gentleman's testimony respecting the "plague" of opium. He speaks of villages being "decimated," and of many of his own relations being ruined by Government opium. Now, I can only say that this is news to me, although I have been thirty years in Ceylon, and all that time a careful reader of mission reports, and, as far as possible, of native news. I am certain, in fact, that the story is a great exaggeration, and I doubt if the native understood the meaning of "decimated." I think, in a matter of this kind, the philanthropists of England should not treat their fellow-countrymen in the East, the Civil servants of India and Ceylon, as the enemies, but as the friends of the natives, and as men who, with few exceptions, are anxious to do what is best for their welfare. But I wish, more particularly, to mention a fact not at all so widely known as it ought to be among the home public. The craving for opium among the people of India and China, in the first instance, is mainly, if not entirely,

caused by the prevalence of malarial fever of a depressing type. This is the case in Southern China, in many parts of India (Lower Assam included.)

Surgeon-General John Murray, formerly Inspector-General of Hospitals, Bengal:—I was for some years residency surgeon at Indore, the channel through which all the Malwa opium-passage to Bombay, and I occasionally acted as opium-agent. I took great interest in investigating the cultivation, preparation, and adulteration of the drug, and its use among the natives. I was informed that it added to the comfort and enjoyment of life, without injuring the health, if proper food was used; but if from misfortune the supply of food fell short, people were in the habit of increasing the quantity of opium to relieve the feeling of want, until they destroyed the power of digestion, obscured their intellect, and became the debased victims of debauchery of the type described by the anti-opiumists. On the whole, two points stand out quite clearly as the result of my experience. First, that the use of opium by those who can afford it was as general in Rajputana as the use of port wine or whisky was in this country in my younger days. Secondly, that besides its invaluable use in medicine, of which this is hardly the place to speak of at length, it has a real place among the gifts of God for brightening and cheering life in a hot or unhealthy climate. It is, in fact, against the abuse, and not the use of opium, that we have, as friends of the race, to fight.

Dr. George Watt, C. I. B., (Reporter on the Economic Products with the Government of India):—I have now resided in India for over sixteen years, and that during that time I have travelled over the greater part of our Eastern empire, and devoted my energies almost exclusively to an investigation of the resources of that vast country. Naturally, the cultivation of the poppy, and the traffic in opium, has received a considerable share of my attention. On arrival in India, in 1873, I may say that I held very pronounced views opposed to the trade. As a medical man I naturally gave the subject of the habitual use of opium my careful consideration. But to my astonishment I searched in vain amongst the ordinary people of the country for evidence of its injurious effects. It is commonly stated, though I think incorrectly, that the natives of India do not smoke opium. Those who

take what may be called larger doses, in most parts of India, eat it or drink preparations that contain it, but I think I am correct when I say that of the 5,000 to 6,000 chests used up in India annually a large portion is smoked, but not in "opium-smoking dens," nor in the special opium pipe. It is mixed with tobacco in very small proportions, and used daily without any injurious efforts whatever, or without any craving being established for an extra pull at the *hubble-bubble* or the *hukah*. That there are opium dens in the larger towns I am fully aware. I have visited those of Bombay, Calcutta, and Lucknow, but have seen nothing that could be compared with the drinking dens where the poor British sailors are rendered mad with the drink they are supplied with in India. Indeed, the abuse of alcohol in Europe is a hundred times worse than the excessive consumption of opium in India. Excess in both is undoubtedly injurious, and if the one could be stopped in Europe, it would be right and proper to consider the suppression of the other in India. It would appear, however to be useless to urge facts and figures to the consideration of theoretical enthusiasts who, having failed to secure repressive legislation in their own country, have now laid themselves open to the charge of seeking a field for their so-called philanthropy in another, the rise or fall of which is to them of less moment than personal notoriety. The question to my mind is, therefore, not one of abuse of opium and alcohol, but of the legitimate use of these luxuries. Can it be said that the consumption of opium, in the small quantities taken in India, is injurious; or, to state the issue in another aspect, is it more injurious than the moderate use of beer, wine, or spirits? To answer this argument is out of the question. I can, therefore, but add my humble opinion to that of the many able speakers who have addressed the meeting, and it is briefly that, though for years I tried to discover any evidence of injury from the moderate use of opium, I failed utterly, and now firmly believe that it is far less injurious than alcohol. But when every person whose opinion is thought worth having has recorded his views, and it is thus ascertained in which way the majority of such personal opinions tend, what have we gained? The verdict of persons not personally interested in a traffic, the total revenue of which was, in 1889-90, Rs. 928,928, or, to be absolutely safe in over rather than understating it, £1,000,000. A population of, say, 258,000,000 are to be deprived of a luxury, which they have been accustomed to

for centuries, by a people who pay nearly twenty-five times as much revenue on their corresponding luxury. This is a point, I venture to think, that has not been sufficiently brought out to-night. Any person who may have taken the trouble to read the publications thrust on the public by the anti-opium agitators cannot have failed to observe how carefully the distinction is avoided between purely Indian and Chinese considerations. An illustrated pamphlet, for example, may be procured for one penny at the railway book-stalls, which is said to have been written by two Indian missionaries. We there get pictures of Indians smoking opium, and find scattered here and there, throughout the pages of that disgraceful publication, the facts and figures of the Indian and Chinese trade in such a way that it is difficult for any person not familiar with the actual facts of the case to distinguish the one from the other. The British public are told of "the manner in which Indian statistics on moral subjects are manufactured." They are treated to disjointed quotations from certain Government reports, in which it is stated that "the statistics of licenses are suggestively omitted." The writers of that pamphlet have got hold of the annual administration reports for certain provinces. They have deemed it unnecessary to procure, in connection with this purely technical discussion, the annual Excise reports. Hence the absence from one report, which they chose to consult, of a certain piece of information was by them regarded as proof that Government desired the suppression of that particular item of news. It is too ridiculous to have to allude to such wilful misrepresentations, as I have already trespassed too far. Let me, however, add very briefly that a point made much of by the anti-opium missionary authors is capable of a very simple and natural explanation. They have furnished a copy of the form under which licenses are granted in India to sell opium, in which the vendor is required to sell at least a certain amount of Government opium. This fact is characterised as "a device to force the opium poisoning policy by terrorism that would have done credit to Danton, Robespierre, and Marat, the monsters of the French Revolution. It is this unprincipled and loathsome system of finance on the part of a professedly Christian Government, &c., &c. Now, the simple fact is that Government has realised how absolutely helpless it is in repressing the opium traffic. It cannot prohibit poppy culture in the territory of the native princes, indeed it cannot fully stop it in every corner of its own

territory. An article that has to pay a prohibitive tax would naturally be a very profitable one could it be brought illicitly to the vendors' shop. It has, therefore, been thought one of the most powerful repressive measures to ascertain the actual consumption in each and every district. This is the course that is pursued by every merchant in the world in ascertaining supply and demand. The Government can control supply ; it has to ascertain demand. Having found this out, the vendor is required to pay duty on very nearly the ascertained consumption of the district, so that little or no illicit opium can be sold by him. Any person who wishes to see the effect of Government control and repression of opium, should study the figures of production in relation to revenue. It will there be seen that while the Indian consumption has averaged 4,000 chests or so during the past twenty years, the revenue in opium consumed in India has increased from Rs. 345,918 to Rs. 928,928. Fluctuations in the license to retail, which are fully explained each year in the Excise reports, are of no more importance than that the Indian consumption was 6,055 chests in 1878-79, fell to 591 chests in 1882-83, and was 5,605 chests in 1889-90.

Reprinted from the "Daily Graphic."

"IS OPIUM INJURIOUS?"

"THE RUIN OF THE WHOLE MAN."

TO THE EDITOR OF THE DAILY GRAPHIC.

SIR,—“How not to do it” was the motto of the Tidd-Barnacle family; “How not to see it” seems to be the motto of officials of Her Majesty’s Opium Department at Bombay, if we may judge by the letter which you publish to-day from a native gentleman in that department. Happily the Government officials in India take a different view. Here is the “Opinion of Rao Bahadur Munsukram Mulji, Inspector of Police, Ahmedabad City”—not so far from Bombay—presented to Parliament this year in the Blue Book, “Consumption of Opium in India” at p. 81. “From my experience of about more than four years of the city of Ahmedabad, and from my personal occasional visits to the chandul (opium-smoking) shops in the city, I am led to believe that the vice of smoking opium is extending, and is the worst of all the other vices, namely, eating and drinking opium and smoking other drugs, as it does not give much strength at all, but on the contrary it makes the smoker weak and pale. The persons who have got this habit generally belong to the lower classes of the community, and most of them live upon gambling and other offences, such as petty thefts, cheating, &c.” Your readers will judge for themselves whether this testimony or that of your correspondent is most to be relied on as a true picture of the general results of opium-smoking.

That there are to be found cases of opium smokers who have indulged in the habit for many years, and who from strength of constitution, from ability to purchase abundant sustaining food, or from healthy, outdoor life, are able to do so with comparative impunity, is a fact well-known to all who have studied the question. In this country we know that occasionally old toppers are to be met with; but we do not conclude, as your correspondent wishes us to do with regard to opium-smoking, that hard drinking is beneficial.

On this point the following extract from a petition recently presented to Parliament, which was signed by forty-nine qualified native medical men of Bombay, comprising the leading native practitioners of that city, is the best possible evidence. They say: "The continued use of opium, *in however moderate quantities*, destroys the natural appetite, deranges the digestive organs, impedes the circulation and vitiates the quality of the blood, obstructs respiration, and fills the lungs with poisonous vapour, depresses the spirits, weakens and exhausting the nervous system, and producing emaciation." The same petition further states: "Not the least of the evils resulting from this pernicious habit is the destruction of the moral powers. Not only is the body killed and the power of the will weakened, but the affections, thoughts, and desires are corrupted, thus completing the ruin of the whole man."

I need add nothing to these weighty words, coming from such an authoritative source.—Yours faithfully,

JOSEPH G. ALEXANDER,

Secretary.

Society for the Suppression of the Opium Trade.

"IS OPIUM INJURIOUS?"

OPINION OF DR. LAWRIE.

TO THE EDITOR OF THE DAILY GRAPHIC.

Sir, -In connection with the controversy which is now proceeding in regard to the subject of opium-eating, it is interesting and instructing to learn that in the opinion of no less an authority than Dr. Lawrie, of the Indian Medical Department at Bengal, opium eating or smoking to excess is very uncommon in India, and its use in moderation has the most beneficial results. Speaking of the practice, and comparing it with the use of alcohol, he says:—If opium eating is a vice it is not to be compared in the harm it does to alcohol. Alcohol destroys the health and leads to crime. Opium does neither the one nor the other. All men in health are much better without alcohol than with it; but I very much doubt if the same can be said in India about opium. On the contrary, an immense number of people in

this country (India) owe their health to opium, and would not only fall an easy prey to disease, but would actually suffer in general health if they did not take it. It is well-known that when the natives of Hyderabad go to the hills the opium eaters stand the change of climate and remain well, while those who do not take opium have fever, diarrhoea, and various other illnesses all the time they are there. In the same way when they go to Europe, the opium eaters do not feel the cold, and benefit by the change. The non-opium eaters, on the other hand, suffer untold misery from the cold in Europe, and the change does them more harm than good, so that after their return to India they have to recruit their health.—Yours faithfully,

O. J. H.

London, September 7th, 1892.

A REPLY TO MR. ALEXANDER.

TO THE EDITOR OF THE DAILY GRAPHIC.

SIR,—I have carefully perused Mr. Alexander's letter in the *Daily Graphic*, in reply to mine, and I can only repeat that a moderate use of opium is not harmful, but on the contrary beneficial. A police inspector cannot be considered an authority on opium smoking, for he has few opportunities of forming an accurate opinion about the matter. He only visits opium dens when he has some police inquiry to make. Such visits are few and far between, and he leaves immediately he has gathered the information required. Then it must be remembered that the number of opium smokers and dens in Bombay far exceeds that in Ahmedabad, which is comparatively a very small place. The Ahmedabad police inspector's experience, therefore, does not amount to much. I therefore leave it to your readers to judge for themselves whether his testimony should be relied on or that of one who has worked for years in the Opium Department, and has had ample opportunities of watching the smokers night and day.

The opinion expressed by "forty-nine qualified medical men of Bombay, comprising the leading native practitioners of that city," is not worthy of much attention, for it can hardly be denied that native medical practitioners, with a

very few exceptions, have little or no practice, and the few that have large practices rarely, if ever, get opium-smokers as their patients. It is well-known that opium-smokers have more faith in quacks than in duly qualified men. But if, Mr. Editor, you care to reproduce any more photographs of opium-smokers in the *Daily Graphic*, I will, on my return to Bombay, send you photographs of all the opium smokers in that city, with a statement showing their respective names, places of residence, ages, occupations, and the number of years they have been smoking. Your readers can then judge whether a moderate use of opium is injurious or beneficial. I am, however, afraid that nothing will convince the agitators whose motto seems to me to be "How not to admit the truth."—Yours faithfully,

RUSTOM PESTANJI JEHANGIR,

U. M.'s Opium Department, Bombay.

Bournemouth, 12-9-92. "

"IS OPIUM INJURIOUS?"

THE LIMIT OF SAFETY.

TO THE EDITOR OF THE DAILY GRAPHIC.

SIR,—There are only four of the popular poisons which I have any personal experience of—coffee, tea, tobacco, and alcohol. But during a residence of many years in India, and with exceptional opportunities of finding out the truth about the matter, the conviction was forced upon me that opium-smoking among the natives is pretty much on a par with cheroot smoking with ourselves and opium-eating with the familiar Anglo Indian "peg." No wonder Mr. Jehangir, in his interesting remarks on the opium question in the *Daily Graphic*, concludes with the naive inquiry, "Why do good and great men in England waste their energy, time, and money over an agitation which will do India not a particle of good?" Surgeon-General Sir William Moore, who has experimented upon himself, says that if pure *chandool* were always smoked there would be no ill-effects whatever. Even the Scotch Highlandman went so far as to acknowledge that

bad whisky was a bad thing. There is a vile preparation made from the refuse of *chandool*, the scrapings of opium pipes, dried bran, and other things, which is sometimes smoked, and this *muddut*, as it is called, is no doubt accountable for the evil reputation which the habit of opium-smoking has acquired. The authority just referred to holds the effects of opium, taken in any manner, are altogether on the nervous system, and, however great, pass off; that no organic disease is traceable to the use of opium, whether used in moderate quantities or excess; and that opium is almost a necessity of life to some people in the East. That there is a sustaining power of some sort in all the popular poisons experience goes to prove, and the chief concern of those who habitually use them should be to find the limits of safety, to discover when in their particular case these cease to be a beneficial stimulant and become a harmful poison.—Yours faithfully,

PHIL STONE.

AN EMPHATIC NEGATIVE.

TO THE EDITOR OF THE DAILY GRAPHIC.

SIR,—In my students' days I learnt, and in lecturing on Materia Medica and Therapeutics at St. George's Hospital I always taught, the fact that opium is second to no other drug in its various and useful forms, on account partly of its numerous constituents which can be isolated, and the different functions they perform physiologically, and to another degree by the different results produced by different doses, and my experience enables me to emphatically give a negative to the question "Is opium injurious?" I myself have taken it for years (not habitually), but when feeling fagged after lecturing, or too tired to rest when going to bed—a small dose acts like a charm. Its actions are so numerous and varied that it makes a study of itself to observe the effects produced by different doses. Of morphine (its chief active principle) the same cannot be said.—Yours faithfully,

F. O. S.

September 6th, 1892.

IS OPIUM INJURIOUS? BY ONE WHO KNOWS.

TO THE EDITOR OF THE DAILY GRAPHIC.

SIR,—As so much interest has been taken lately in the opium question, particularly in regard to the evil effects which are supposed to result from the use of the drug, I have put a few facts together which are based upon personal experience, derived from long service in the opium department of the Government of Bombay.

FANCY VERSUS FACT.

A few days ago I was shown by a friend a picture from a photograph of an emaciated opium-smoker, given in a little brochure called the "Anti-Opium News." Of course, the unfortunate man looks quite skin and bone. If, however, the illustration is meant, as I suppose it is, to represent the condition of the generality of opium-smokers, then I think I could not do better than send for reproduction in the *Daily Graphic* a photograph which I had taken a few weeks ago in Bombay. It will be seen that it is a group of six opium-smokers. No. 1 is fifty years old and has been smoking *Chundool* (the smoked extract of opium) for the last twenty-five years. He is a cabman, and is quite strong and healthy. He does his good day's work regularly. No. 2 is seventy years old, and has been smoking for the last forty years. He is also a cabman, and is strong and active, and does his work regularly. No. 3, who is a carpenter, is 35 years old, and has been smoking for the last thirteen years. He is strong and attends to his work daily. No. 4 is 60 years old, and has been smoking for the last thirty-five years. He is also strong and is in good health. No. 5 is forty-four years old, and has been smoking for the last twenty years. He is a hawker. No. 6 is a tailor and is thirty years old. He has been smoking for the last ten years, and is quite healthy.

THE STRENGTH OF AN OPIUM-SMOKER.

No. 2 humorously remarked to me that, old as he was, he had strength enough "to fight half-a-dozen *padris* and

moaktfozwallas (clergymen and Salvationists), if they wished to gauge the strength of an opium-smoker." When this was said the whole lot of them cried out and expressed a wish that the opium-smokers' strength might be subjected to a practical test by those who vilified them. They said they felt as strong as when they first took to smoking, were able to do as much work as an ordinary man would, and wished that the *Rani-Sahib* (Queen Empress) would send her *Visasta Karbar* (trusted officer) to see them before she closed the opium dens. I think I should also add that each and all of the six men have been known to me for the last five years, and one of my assistants, who has been in the opium department for over a quarter of a century, has also confirmed by his own personal knowledge all these facts. It must not be supposed that the six men referred to, are merely isolated instances of my version. It is my strong conviction that they sufficiently represent the real condition of the generality of opium-smokers.

IN MODERATION A BOON.

I have been for years past constantly and carefully watching them, and therefore can confidently say that, instead of doing any harm, a moderate use of the drug does one good. I know of some men belonging to very respectable Indian families taking a little opium every day before each meal, and they do not appear to be any the worse. On the contrary, they are enjoying very good health. Then it is erroneous to suppose that a man after eating or smoking opium gets lethargic, and is unfit for work till the effect of the drug dies away. It is not so. A man may have a good smoke, and he will yet be ready and fit for work. I have tried men and found them smart and active immediately after smoking. It is also wrong to suppose that opium smoking is the mark of a debauchee; nor is there any truth in the statement often made by agitators that ninety-nine out of every hundred who practise it are degraded and worthless, or belong to the criminal class. As a matter of fact most of them belong to the working class, such as carpenters, tailors, blacksmiths, firemen, native crews, weavers, tin-makers, and others. Among the smokers are to be found thieves also, as among those that do not smoke or drink; but most of the smokers earn an honest livelihood. As the dens are situated in small, unknown lanes, some thieves do find it convenient to meet there and scheme crimes.

but it may be confidently asserted that even if the dens were closed, the thieves would not disappear or their number diminish in any way, nor is there any likelihood of their encountering any difficulties in planning crimes.

EXCESS ONLY IS HARMFUL.

I must, however, admit that opium-smoking would do harm if done in excess. But then we all know that anything in excess would lead to the same results. A man addicted to drink brings ruin on himself and disgrace on his family in just the same way as a confirmed opium-smoker would. If there are, therefore, men of intemperate habits, surely there is no justification whatever for an indiscriminate condemnation of the opium traffic. In the "Anti-Opium News," I find some instances given of men who are alleged to be the victims of opium. They are given under the startling headings, "murders, suicides, thefts, infanticides, &c." These instances would no doubt make sensational reading, but they would certainly not make any impression on those who know the actual facts. I can give a number of instances in which crimes were committed which did not spring from opium or drink. Do all the crimes committed in your country arise from drink? People commit crimes for many motives. Why should, then, all crimes committed in India be attributed to opium? A man who has determined to kill himself will do so by taking opium if that is readily obtainable, or will drown himself if there is a river nearer than a licensed opium shop, or will shoot himself if he has a revolver with him. There is, therefore, no sense in saying that because opium is sold in the Indian market suicides and such other crimes are prevalent.

CAN OPIUM-SMOKING BE PREVENTED?

Now, what will happen if this opium traffic be stopped? Why the people will still use it. They will smuggle it, for Government must cultivate it for medicinal purposes. A great many also will cultivate the poppy in far-away unknown places. People outside the department have no idea how difficult it is to detect offences against the opium law. The total cost to the Government for the suppression of poppy cultivation would be simply overwhelming and impossible to sustain. And whereas people now collect and

smoke opium in a limited number of shops, and so openly, they would then be scattered in all the nooks and corners of villages, towns, and cities. There would be more smuggling and more use of the drug, for smuggled opium could always be had cheap. If people fail to get opium, which is not at all likely, they will take morphia.

As opium does no harm, why then do good and great men of England waste their energy, time, and money over an agitation which will do India not a particle of good?

Yours faithfully,

RUSTOM PESTANJI JEHLANGIR,

H. M.'s Opium Department, Bombay.

Extract from an account of a special visit to the smoking houses in Bombay; paid by Mr. J. B. Marzban a well-known citizen of Bombay and Proprietor of the "Jam-e-Jamshed" newspaper which is one of the most widely circulated Native papers in India.

The general supposition is that the places resorted to by those who use drugs, like *chundool*, *madat* and *bhung*, should necessarily be the haunts, frequented by assassins, ruffians and gamblers; and to confess the truth, some such idea prevailed to a qualified extent in my mind too. . . . The first *chundool-khana* which we visited is situated at the Erskin Road. When we entered it, good heavens! I shall never forget the scene I witnessed. We were unable to make out anything for sometime; because of our sudden plunge from the light outside into the dark-room within. After the lapse of a few minutes however, we were able to see a long room of from about 40-50 feet in dimensions in which were discovered aggregated young and old persons belonging to different communities and of variety of physiognomy and constitution stretched at full length. A flickering flame emanated from their *chilams* at short intervals, besides which points we were at a loss to know, what these persons were about. On contemplating the scene attentively, the fact became apparent, that most of the persons were Mahomedans with the leaven of a Hindoo or two of the Lohana caste. They said that a Parsi also frequented the place. . . .

For the purposes of my inquiry I attached myself to one old strong-built Mahomedan, and opened a conversation with him with that object. His narrative is worth reproduction. He said: "I am 75 years of age and ply a "Victoria" for hire. I must have my *chundool* twice a day, morning and evening. I can do without food, but cannot dispense with *chundool*. Soon after taking my meals, I indulge in my favourite smoke (*chundool*), which, if I do not, would bring on cramps and gaping yawns; and should I remain

defiant of it still further, blood would be passed, and I might be launched into eternity. Out of my monthly income of Rs. 30, I expend from 6 to 7 rupees in *chundool*, and easily maintain myself and my family from the rest. Whilst a youth, I served in the Rassala (Cavalry) of His Highness the Nizam, and acquired the habit on seeing my comrades-in-arms of the Rassala using *chundool*, whilst we were all sitting chatting together on the verandah. The pleasure of *chundool* is indescribable. After a couple of whiffs, the ecstasy generated is such that all other delights of this world, compared to it, are as nothing. In about half an hour's time I shall mount my carriage which is standing outside, and shall ply it during the whole night * * *

Subsequently, we paid a visit to another young Mahomedan, who was distinguishable as a "gentleman" of about 35 years of age, constitutionally strong and bedecked on the head with a gold embroidered cap jauntily perched. This "Shoth" was an experienced *chundool*ee, and the details given by him are more interesting than those already narrated. He did not appear to have been affected, in the least, by the intoxication of the drug. He was, as I have said, a stalwart man; and to quote the account in his own words:—I am a dealer in salt. My monthly income is from 300 to 400 rupees. How could you appreciate *chundool*? I was a man once upon a time to gulp down half a bottle of Brandy at a draught, but the imbuing of it was against our religious tenets. I took to opium with the object of eradicating it. Since I became a *chundool*ee I have given the go-by to the vice of drinking. Now I do not feel any yearning towards it. I consume three tolas of Opium daily, which helps to keep me in buoyant spirits. Just now I have taken half a tola of *chundool*, nevertheless, if you wish, I would walk on with you for five *koss* (about 10 miles). There is a deal of difference between the properties of liquor and *chundool*, the effects of the first are to lower a man to the level of a beast, transform him into a boisterous and rowdy fellow, who indulges in abuses, and commits murder, *chundool* smoking is, however, freed from this objectionable mode of intoxication

An exquisite "elevation" is felt with the additional advantage that the smoker retains the use of his senses up to the last. Moreover, a *chundool*ee, as a rule, is a man of strength; that is, he has manliness in him. *Chundool* is also held to be a potent remedy for fever. *Ganja* makes a man nearly mad,

spirits beastly; but *chundool* brings out all the noble qualities that might be inherent in him. . . . The other *chundool* began at this stage to begin to contribute to my enlightenment on the subject. . . . They said, "that in matters of thinking and mathematical calculations, *chundool* illumines the brain. . . . But if it is not taken in time, cramps set in the arms and legs, and the man becomes a prey to sudden illness. In Bombay there were altogether about 700 *chundool*es including two Parsis." I (the writer) had heard that in these *chundool-ghanas*, beautiful maidens serve *chundool* to the visitors and shampoo them, etc; but this I believe, is all a myth. Whatever the effect of the habit of indulging in this form of opium, the one thing I am certain of, is, that those addicted to it, not only do not quarrel among themselves, but never become licentious in their behaviour, while the effect of the fumes is upon them. It is said that the *chundool-ghanas* are under the Police surveillance, but no European officer of the Police finds an occasion to go in.

Mr. W. E. Young, an officer of considerable experience, and holding an important post, says: "Most of the smokers are workmen, such as tailors, carpenters, lascars, petty shopkeepers, &c. None of them are emaciated. A few are health-broken and withered, but that is due to starvation. . . .

Opium does not cause intoxication. The smokers after they have taken opium are able to answer questions readily and clearly.

I have never received a single complaint from my subordinates, or from opium consumers of cases of assaults or indecent behaviour in the opium-smoking houses.

THE OPIUM QUESTION FROM A CHINESE OFFICIAL STANDPOINT.

(Extracted from the *Asiatic Quarterly*.)

The Chinese Government, as matters now stand, cannot suppress the growth of opium, even if it would do so. A certain percentage of the people—officially admitted at one per cent. of the population, but now growing to the alleged five per cent.—have always smoked opium in China. There has not been any deterioration in the mind or body of these

few millions in our numerous population. Just as the far more harmful spirits do not in one or two generations destroy Scotchmen or Europeans generally, but at once destroy Red Indians, so is opium innocuous, except in cases of abuse, with the civilised Chinese and fatal to savage Kacheons. In the meanwhile, many more Oriental races are being destroyed by European drinks, the export of which even to Africa Lord Salisbury would not stop.

India does not consume much opium and has never done so. It takes—perhaps a larger percentage than China on opium—various preparations of Indian hemp, which are as destructive to the moral sense and to the nerves as is too much whisky to the non-Briton. Missionaries complain that the importation of opium under the auspices of a Christian Government—or rather by traders who happen to profess some form of Christianity, as they would Buddhism if they had been born in Tibet—impedes the growth of the religion of Jesus. I do not find much similarity between the doctrine and practice of European Christians and those of that Great Oriental leader. Were missionaries to understand and appreciate the basis of Chinese morality—filial piety—they would make more converts, but a Chinese must first blunt his sense of right and wrong—with or without opium—before he can accept Christianity as taught, with some exceptions, by missionaries. Were they to become good Chinese citizens instead of being causes or excuses for foreign intervention, their propaganda would not be objectionable to the popular mind. I have sometimes asked missionaries to point out the opium-smoker in a party of Chinamen, and I have never known them to guess the right person. The photographs in circulation of consumptive or other diseased persons who happen to take opium are not truthful representations of the effect of opium generally.

The quality of China opium is steadily improving, and in some districts nearly rivals that of India. The Chinese Government neither encourages nor prevents its growth, and now would not, if it could, stop its importation. As long as China constitutes the demand for that drug, so long will India be its supply, either under official or under heavily-taxed private commercial auspices. To talk of the iniquity of the opium-trade seems to me to be absurd, as long as he who desires to extract the mote out of the Indian or the

Chinese eye, does not even see the beam in his own. A lengthened tour through the material civilisations of Europe makes one sigh for a speedy return to the far more thoroughly thought-out culture of the Celestial Empire. When spirits will have completely undermined the nations of Europe, China will still smoke its modicum of opium.

To conclude. Opium in China is not harmful, if its smoker can get the sleep that is required after its use. Opium does not suit the fussy life of Western civilisation, its will-o-the-wisp morality, its tadpole ambitions, its social want of cohesion, its incessant excitement, discontent and despair. An opium-smoker does no harm to others. This alone would render opium unsuitable to Europeans. An opium-smoker rises from his sleep fit for work or thought. He feels no loss of self-respect, and he respects others. In the uttermost corners of the Empire, among the most savage races, the Chinese official, with his small escort, keeps peace and the dignity of his office, even if addicted to the use of the drug. Above all, opium is not favourable to the development of greed, whereas that passion is stimulated by drink, and therefore almost a necessity to the Western exploiter of the East. When inferior Indian tea, which is more harmful than opium, and for which the Indian cultivator gets one anna or three half-pence a pound, can be sold in London for a shilling, no wonder that there is so much enthusiasm for "commerce, civilisation, and [so-called] Christianity."

A Home correspondent writes to us *apropos* of the serious mischief worked in England recently by the action of the Anti-Opium League, which is agitating in the provinces, and contemplates great demonstrations in the Metropolis. Two days are to be given up to conference and prayer in Exeter Hall and at the Quaker head-quarters. As a sample of the agitation, our correspondent gives us some particulars of what took place at Trowbridge on the 9th instant, when the anti-opium agitators appeared in force and denounced the wickedness of the Indian Government in forcing opium upon an unwilling people. The most absurd and misleading statements were made. Amongst other allegations was one charging the Government of India with fostering the opium trade in Burmah. Fortunately, it happened that Mr. R. B. Worthington, a retired Bombay civilian, was present, and he surprised the agitators and

the audience by informing them that Burmah is not India, and that in Burmah the Government have done their best to suppress the opium traffic. He quoted *in extenso*, an able letter from Mr. A. C. Trevor, when Commissioner in Sind, setting forth that opium-eating in certain districts in the Bombay Presidency is not injurious as it is not excessive, and is found to be a safe-guard against malarial fever and other ailments. Mr. Worthington vindicated the opium policy of the Government as it is carried out in the Bombay Presidency, and proved to the audience that the agitators were not accurately informed on the subject. Dr. John Pollen, who was also present, pointed out that the agitators were misapplying their energies in going down to Trowbridge. They ought, he said, to go to China, and convert the Chinese to their doctrine that opium is an unmitigated evil, and ought not to be smoked or otherwise used in large or small quantities. So long as there is a demand in China for opium, the poppy will be grown on Chinese or on Indian soil. If the demand ceases, the supply will cease. But until then it is absurd to suppose that the prohibition of the cultivation of the poppy in India will have any other effect than that of stimulating the cultivation of the poppy in China. He also dwelt upon the fact that the Government of India, so far from stimulating the opium traffic, has checked and controlled it by stringent regulations, and imposing strict limits, as well as by the imposition of a heavy duty. If the Government had applied similar methods in regard to cotton or grain the country would ring with complaints that Government were paralysing and strangling the trade in wheat or cotton, as the case might be, and nobody would dream of asserting that they were encouraging or fostering the traffic in those commodities. Dr. Pollen explained the object of the minimum vend system, which has been grossly misrepresented by the anti-opium enthusiasts. He asked the audience not to believe that a body of Englishmen entrusted with the administration of India, who had been brought up in the best traditions of the English race, had suddenly changed their nature and belied their principles, and deliberately adopted the abominable policy of poisoning nations wholesale to add a few millions to the Indian revenues. It is satisfactory to know that the view of the case put before the good people of Trowbridge by Messrs. Worthington and Pollen made an excellent impression. — (*Times of India*, 22nd February 1893.)

(Reprinted from the Bombay Gazette.)

THE Anti-Opium agitation in England is becoming grotesque. It is to be hoped that Mr. Gladstone's friends did not let him see the *Anti-Opium News* while he was at Biarritz, or his holiday might have been spoiled. The Prime Minister is always held up by the "backbone of the Liberal Party" as the apostles of National Righteousness call themselves but some people according to the *Anti-Opium News*, are beginning to have doubts as to whether he is all they previously thought him. That paper even goes so far as to say that "in view of the striking dissimilarity between the statements of Mr. Gladstone on the Opium question, before and after the General Elections, we are not surprised at the strong views held by some earnest Christians on the deterioration of character caused by contact with political life." The organ of National Righteousness also attacks Mr. Gladstone. The latter's reply to a correspondent who wanted him to throw over Lord Kimberley is contrasted with what he said at Penicuik before the General Election. The editor asks: "Did Lord Kimberley's reply to the deputation represent all that Mr. Gladstone meant by the words we have quoted?" If so, we leave it to others and to Mr. Gladstone himself to say whether this is worthy of the Prime Minister of England." An appeal is made to him to realize his present personal responsibility in this matter, but he is told that the "righteous settlement" of the question is not dependent even on him. "This matter has now been taken up, as never before, by thousands who are looking beyond Mr. Gladstone in earnest prayer to God, and who firmly believe that it is not the will of God that this country should obtain revenue for its Indian Government by ministering to one of the most degrading vices into which man can fall. These thousands may not have at their command the powerful organizations of a great political party, and mere politicians may despise their influence, but Mr. Gladstone himself in his inmost soul, will not dare to despise the power of their united unceasing prayers." One of the paragraphs in the article is headed as follows:—"Pray! Pray! Pray!" We have heard of an anti-opiumist who regrets that some of the members of the deputations did not pray before they left the Council Room of the Indian Office. Some members of the deputation were not in a prayerful mood. If they were not all good men we should be inclined to say that they were more inclined to call down curses on the head of poor Lord Kimberley than to offer up prayers on his behalf.

Mr. Summers, M. P., and Mr. Schimdt, a Member of the Royal Council of Sweden, who are recent arrivals here have, during the last week in company with Mr. Rustom Pestanji of the Opium Department, visited several *chandool-khanas* and *madat-khanas* (opium smoking houses) in Bombay. With the object of informing themselves of the effects of *madat* and *chandool* both these visitors put a number of questions to the consumers of these articles. The replies received were, generally speaking, to the effect that neither of the two drugs was injurious, provided that the indulgence in it was moderate; on the contrary, the consumption led buoyancy to the spirits, and helped to a satisfactory performance of work, the persons affected by them injuriously were those who were resourceless to get food and were starving. The consumers further explained that should the Government stop the places where both these drugs are sold, it would be somewhat of a measure of oppression. Mr. Schimdt declared after this that he could now advance his personal testimony to say that the suggestions made and arguments published by the Anti-Opiumists were exaggerated, and there was a vast difference between hearing stories about the results of the consumption of opium, and that seeing the actual state of things for one's self. Mr. Schimdt also expressed himself convinced of the utter baselessness of the accusations made in England against the Government of India who, it was stated, offered inducements to the people to lure them to the consumption of the drug.—(*Jam-e-Jamsed*, dated 29th November 1892.

The late Home Secretary (Mr. Matthew, M.P.) did not come to the East entirely "on pleasure bent." He has at any rate, carried Home with him an eminently reasonable idea of the opium problem. He took the opportunity in Bombay or elsewhere in India of looking pretty closely into the question, and he comes to the deliberate conclusion that it is quite impossible, and in some respects quite undesirable, to extinguish the opium trade. Opium, he is convinced, is "really a necessity in India." While as to the trade with China "the truth is that the Chinese greatly prefer Indian opium to their own, so much so that they are willing to pay a high price for it, and to import it in vast quantities, notwithstanding the heavy export duty which is placed on the drug by the Indian Government. But you would not affect

the Chinese traffic at all by prohibiting the sale of opium in India. By doing this you would merely stimulate the consumption of the Native variety." This is sound common sense to which the attention of the Anti-Opium "faddists" might with advantage be directed if experience warranted the supposition that common sense is any argument to a fanatic.—(*Times of India*, dated 21st March 1893.)



The effects of opium smoking.—Exact knowledge of the effects of opium smoking is yet wanting, and it is still an open question whether the habit of smoking opium is really as baneful as some persons allege—that it is, for instance, more baneful than the habit of smoking tobacco. M. L. Baret, a French naval surgeon, has made some interesting observations, which were recently reported in his "Notes de Géographie et d'Ethnographie Médicales," published in the *Archives de Médecine Navale et Coloniale* (October and December numbers of 1892). "Opium smokers," writes M. Baret (p. 405), "are not wanting in Tientsin." "The *chandou* (substance for smoking) that is sold in this town is not at all of a good quality, and is always largely mixed with native opium cultivated and gathered in the provinces of Kouei-tcheou and Yun-nan; because if the officials in China deplore the use of opium in their country, it is not on account of the rather illusory and very much exaggerated evil effects on the population, but on account of the important outflow of the precious metals which it causes. Therefore they encourage the culture of the poppy in the south and south-west provinces of the empire, where it grows very well, hoping first to establish a competition with the Indian opium, and soon, perhaps, to diminish its importation considerably—a simple question of economy." M. Baret states that during the four winter months at Tientsin, and now and again during the three years in the country districts of China, he has collected a large number of observations on opium smokers, which have led him to the following conclusions:—

1. Opium smoke is not, either morally or physically, the destructive and degrading agent that certain moralists have declared it to be.
2. Its use is not more dangerous than the use of tobacco or of fermented drinks.
3. Its abuse is less dangerous to the individual than the abuse of alcohol.

He adds that in the unanimous opinion of the Chinese doctors,

corroborated by that of numbers of European and American practitioners of China, India, and the Malayan countries, the habitual use of opium is an excellent prophylactic against malaria, and especially against all pernicious forms of paludism. Finally, it is stated that opium smoked occasionally, when, for example, it is necessary to make a great effort without being able to obtain nourishment, acts as a general tonic, and an economising agent superior to alcohol and to cocoa. As to its mental action, it is the most powerful psychical tonic that exists.—*British Medical Journal*.